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## THE PROXIMATE AND ULTERIOR PURPOSE OF OUR TRADE AGREEMENTS

**M**EN profess to love peace; horror of war is expressed on every side; vehemently by those who realize best that our nation, one of the "haves," is opposed to any change in the existing condition of things economic. But what of the nations left out in the cold? Is it reasonable to expect them to accept the status quo as permanent and therefore never to be questioned? To do so would be tantamount on their part to signing their death warrant. There would be little else left to them but gradual decay preceded by revolutions and civil wars. Therefore, the "haves" must either be willing to make concessions to the people who were so unfortunate to be the last out of the woods, or expect to defend their empires with their armies and navies.

According to C. S. Richards, who reviews Professor Bonn's book, "The Crumbling of Empire," in the *South African Journal of Economics*, the chapter devoted to Empire Making and Empire Breaking "raises many questions of vital importance at the present moment: the positions of the 'have' and 'have not' nations and of equality and inequality among nations."<sup>1</sup>) As Mr. Richards remarks, in Bonn's judgment the conditions necessary to world peace are a return to universal free trade postulating the gradual removal of all tariff and other official barriers. As between conquest or federation, federation is shown to be the only sane method, implying a willingness on the part of the "have" countries to grant concessions and a more reasonable attitude on the part of the "have nots."

Ours is one of the "have" countries, a fact of which we are inordinately proud. Now, while there are those who would wish us to assist the nations of the world towards peace and federation, there is little willingness on our part to grant concessions of an economic nature. To instance a point: every trade agreement concluded by the State Department under the wise leadership of Secretary Hull has met with complaints and criticism, dictated to a great extent by ignorance of the facts in the case and an unwillingness to await results. Speaking for the National Co-operative Milk Producers' Federa-

tion, Charles W. Holman, its secretary, accuses the trade agreements of blocking farm relief and asserts that "opposition by the general public in the United States to trade agreements is growing." The opposition is said to be particularly keen among farmers "whose interests have been least protected in the agreements made to date."<sup>2</sup>) Or, to quote Louis B. Ward, author of a pamphlet, "Business is Business": "America, by her Reciprocal Trade Agreement Program, protected foreign trade but at the price of selling the farmer down the river to secure a more imposing export figure for products of industry."<sup>3</sup>) A narrow opinion, contrary to the facts in the case and unrelated to the broader aspects of the situation.

Mr. Hull has successfully refuted the criticism opponents of the Reciprocal Trade Agreements have leveled at them. The letters he addressed to Senators Charles L. McNary and Arthur H. Vandenberg on Dec. 16th last are of interest in this regard. The Secretary of State reminds the former that, when addressing the American Farm Bureau Federation at Chicago on Dec. 5, 1939, he had presented to his audience "conclusive evidence of the advantages secured by the country as a whole, and more specifically by our farmers, from the operation of the trade agreements program." Moreover, that he had "also indicated some of the urgent reasons why this nation, in its own best interest and in the face of the present grave emergency conditions, should continue to adhere to the policy underlying that program."<sup>4</sup>) There is no mention in Mr. Hull's statements on this subject of national economic self-sufficiency, one of the outstanding phenomena of our days, the influence of which on the welfare of the nations of the world is so far-reaching. But he does speak of the numerous trade restrictions, such as foreign exchange controls, quota restrictions, export-import license agreements, and other similar devices which serve as trade barriers. They are to an extent the aftermath of the World War; at its close, "everywhere the condition was one of serious dislocation and maladjustment in both agriculture and industry," as the Secretary of State said in his address

<sup>2</sup>) From his "Trade Agreement With Argentine." Wash., p. 27.

<sup>3</sup>) Detroit, Mich., 1939, p. 11.

<sup>4</sup>) Dept. of State Press Release, No. 695. Dec. 16, 1939, p. 4.

<sup>1</sup>) Loc. cit., Johannesburg, S. A., Vol. 7, No. 3, p. 323.



"War, Peace, and the American Farmer," delivered before the American Farm Bureau Federation.

The obvious need at that time was, Mr. Hull stated on this occasion, "the restoration of normal and healthy trade relations among nations as the only possible means of establishing secure foundations for enduring peace and for the economic well-being of the peoples of all nations." But that is, as the speaker emphasized, "exactly what did *not* happen. Instead, the world pressed *headlong down the perilous road of narrow nationalism* [italics ours]. On all sides there grew up a vast network of trade restrictions and other impediments to normal economic intercourse, imposed according to the mistaken theory that such extreme measures would bring greater prosperity. Instead, new dislocations were added to the old. Agriculture and other supplies piled up in some parts of the world, with no way to sell them. At the same time, other regions were living on short rations, their purchasing power seriously reduced by inability to sell their industrial and other surpluses to foreign lands."<sup>5</sup>)

Mr. Hull might have added, as proof of a further and more permanent result of national economic self-sufficiency, the introduction or extension of the cultivation or manufacture of products not hitherto produced or dumped on the world market in great quantities by countries forced or tempted to adopt this course by the ramifications of international affairs. Unfortunately, our country, together with other nations, was guilty of "great mistakes of policy" which "contributed greatly during the twenties to the impairment of the whole world economic situation" and culminated "in the great general breakdown at the end of the decade."

"We refused to face the realities of the situation," Mr. Hull asserts. "We raised our tariff sharply and indiscriminately and thus made it impossible for other countries to keep up their purchases of our farm and other products and at the same time make payments on their debts to us. We then tried to escape the consequences by loaning the money to pay for our own exports. Finally, after announcing in 1928 our intention of once more raising our tariff, we capped the climax of an ever-narrowing economic policy by putting on our own statute books in 1930 one of the most ill-timed and costly pieces of legislation in the entire history of this country—the Hawley-Smoot Act."

What followed is indeed "painful history," to use Mr. Hull's expression. The tendency to adopt economic self-sufficiency spread to all parts of the world with results from which the farmers of our country will continue to suffer if "the clogged-up channels of mutually beneficial trade between our country and other countries" are not reopened and kept open. To do

so is the purpose of the Trade Agreements Act of 1934.

Fully in accord with the policy pursued by the Secretary of State toward attaining this end, the President in a noteworthy passage of his recent annual message declares authoritatively:

"For many years after the World War blind economic selfishness in most countries, including our own, resulted in a destructive mine-field of trade restrictions which blocked the channels of commerce among nations. This policy was one of the contributing causes of existing wars. It damned up vast unsalable surpluses, helping to bring about unemployment and suffering in the United States and everywhere else.

"To point the way to break up the log-jam, our Trade Agreements Act was passed—based upon a policy of equality of treatment among nations and of mutually profitable arrangements of trade."

Ultimately, President Roosevelt insists on the importance of the Trade Agreements Act and that it should be extended "as an indispensable part of the foundation of any stable and durable peace." The old conditions of world trade, he continues, "made for no enduring peace; and when the time comes, the United States must use its influence to open up the trade channels of the world in order that no nation need feel compelled in later days to seek by force of arms what it can well gain by peaceful conference. For this purpose we need the Trade Agreements Act even more than when it was passed."<sup>6</sup>)

There is meaning and logic in the President's further statement that our Nation would find it difficult to exert its leadership "when the time comes for a renewal of world peace . . . if this Government becomes a dog in the manger of trade selfishness." And while "the present President of the United States" subscribes to and follows Washington's precept, warning the nation against entangling foreign alliances, he asserts the belief that "trade co-operation with the rest of the world does not violate that precept in any way."

The Smoot-Hawley tariff has amply proved the contention that the protective tariff on imports tends to destroy foreign markets of the farmer's surplus. This has resulted in conditions even the numerous well-meant efforts of the Government for the rehabilitation of agriculture have not surmounted. The farmers of our country do not, as a body, enjoy prosperity. King Cotton is sick even unto death and his realm, the South, is facing a pitiful economic situation from which there seems no escape. In spite of the evident results of economic nationalism on agriculture and industry, "the only suggestions seriously put forward by opponents of the program (of trade agreements) are," as Mr. Hull remarked on the occasion previously referred to, "poorly disguised maneuvers to re-

<sup>5</sup>) Hull, War, Peace, and the American Farmer. Dept. of State Publication 1410. Wash., 1939, p. 6.

<sup>6</sup>) Press Release, The President's Message to Congress of the U. S. Wash., Jan. 3, 1940, p. 4.



turn this country to the Hawley-Smoot embargo policy or its equivalent.”<sup>7)</sup>

The author of these sentences clearly stated in his letter to Senator Vandenberg what, in his opinion, “the interests of this nation demand, under existing abnormal conditions: an emergency method of adjusting our tariff structure with a view to obtaining, through reciprocal reduction of trade barriers in foreign countries, better market outlets abroad for our great exportable surpluses of farm and factory products. This means that we must have a method by which we can adjust our tariff rates below the embargo levels of the Hawley-Smoot Act.”<sup>8)</sup> But due care would be observed “to make sure that the branches of production immediately concerned, in agriculture and in industry, are amply safeguarded.” An almost superfluous assurance; we are so wedded to the existing tariff policy and “business” so sensitive to interference with the monopolistic privilege the tariff endows it with, that no far-reaching departure from the existing order of things is possible. Free trade is, for the present at least, out of the question. Trade Agreements are evidently the only means we have at our command to mitigate the effects of the “Hawley-Smoot embargoes” and to aid a distracted world to open up the badly clogged channels of international trade.

It has been said, the existing governance over society by the capitalism of the present makes for a state of perpetual war. Almost forty years ago, a former Secretary of the Treasury, Shaw, told the student-body at Harvard University, the new century would witness a tremendous, bitterly fought international trade war between England, France, Germany and our country, with the markets of the world for their aim. This prognostication proved only too correct. In fact, Japan, Italy, and a few other countries are now participating in the struggle. In a lecture delivered a little over a decade later before the Army War College at Washington, D. C., Henry C. Emery, Professor of Economics at Yale University, declared: “The most recent wars, such as the Boer War and the war between Russia and Japan, have unquestionably been primarily economic in their nature, and if I have been correct in my statements regarding the economic changes of the last generation and their effect on the increasing race consciousness and feelings of international hostility, we may be sure that even more completely than in the past nations will seldom go to war except for commercial advantage, but will ultimately resort to arms when convinced that by victory they will secure for themselves the necessary means of their commercial welfare.”<sup>9)</sup>

<sup>7)</sup> Hull, Dept. of State Publ. 1410.

<sup>8)</sup> Dept. of State Release No. 699. Wash., Dec. 16, 1939, p. 4.

<sup>9)</sup> Some Economic Aspects of War. Wash., 1914, p. 11.

The wars of the past twenty-five years have underscored with a stylus dipped in blood the opinion expressed by Prof. Emery, whose address was published in 1914 by the “War Department for distribution in connection with the educational work of the Army.” Historians of the future will view the catastrophic results of the wars we have witnessed since 1914 with astonishment over our apparent inability to realize that the days of purely national existence of States and nations have passed. They will deplore the fact that our times should have produced no statesmen capable of imbuing the nations of the world with the conviction existing conditions demanded of them the acknowledgment in fact of the solidarity of the human family. Once upon a time there was fought a stiff tariff war between New York and Connecticut. How ridiculous this event appears to us today. Among the reasons responsible for the World War the tariff laid by Austria-Hungary on Serbian pigs—caused by the machinations certain competing manufacturers of armaments had been guilty of—was not the last or least. And thus throughout the centuries strife has been engendered and wars fought to satisfy either the need or greed of peoples.

Our receding from the position we assumed by adopting the “Hawley-Smoot embargoes” grants, therefore, a ray of light and hope, sustained by the President’s words regarding the obligation of the nation to open the trade channels of the world with the intention of promoting international peace. Whatever the outcome of this policy may be, it is a commendable effort to veer away from economic nationalism, of which Pius XI says the State has made itself guilty, having become “a slave bound over to the service of human passion and greed.”<sup>10)</sup>

F. P. KENKEL

According to St. Thomas, just as the householder has to provide for the family, so the Government has to provide for the community. But trading for profit or gain he will admit only when, profiteering being excluded, it is directed to the good of the community. The moderate gain thus accruing is to be regarded not as an end in itself but only as *stipendium laboris*, a recompense for useful service.

It requires little reflection to realize how pregnant in practical consequences is this functional view of business enterprise and profit. It is at the basis of the medieval ideas of private ownership and responsible partnership, guild organization, prohibition of usury. St. Thomas’ approach to the problem is so different from that currently in vogue that it certainly set me thinking. And, if we took it seriously enough, it would set us all thinking—and then acting.

PROF. ALFRED O’RAHILLY  
Radio Eireann Broadcast

<sup>10)</sup> *Quadragesimo anno*. Oxford ed., p. 40.



## PRE-NUPTIAL ANTI-VENEREAL LAWS MEDICALLY CONSIDERED

(Concluded)

FROM the standpoint of the medical facts involved, the faults inherent in the majority of anti-venereal pre-nuptial laws may be said to be due to the requirements demanding laboratory tests. Generally, laws of this nature require some confirmation of a negative clinical diagnosis by means of one or more laboratory tests which, while appropriate, are never infallible. The errors in the existing laws may be pointed out by means of concrete illustrations of which the following are typical.

Let us consider the two major venereal diseases separately. Negative tests for gonorrhea give no assurance that gonorrheal infection is not present. The usual reason for failing to discover the existence of this disease, when really present, is due to the fact that the disease has become chronic, and to the physician's failure to obtain purulent material from his or her patient's deepest parts or other places appropriate for that particular patient. Positive laboratory evidence of gonorrhea, obtained by mere microscopic examination of properly stained pus taken from a proper spot, can usually (in about 85 percent of the cases) be safely accepted at face value. In fact, the most commendably cautious clinical pathologists and jurists continue to insist that the gonococcus can be conclusively identified only by a suitable culture (cultivation) technique, and not merely by the color-staining properties of a micro-organism that may or may not be the gonococcus.

The possible fallibility of the staining technique has been repeatedly disclosed in recent years through the efforts of State boards of health to increase the efficiency of laboratory technicians in private and State medical laboratories. These studies have disclosed that smears from the identical lot of pus have been variously diagnosed under the microscope as positive, negative or doubtful. The different diagnoses of the same pus submitted to approximately a hundred medical laboratories have varied by as much as from eight to twelve percent.

Under prevailing laboratory conditions, a person with an actual (though usually chronic) case of gonorrhea might be passed as eligible for marriage, despite the fact that he or she is able to transmit gonorrhea. Conversely, a healthy candidate for matrimony might be diagnosed as having the disease, simply because some shred of his or her mucous contained a banal, non-pathogenic micro-organism resembling somewhat the gonococcus when stained in a careless or faulty manner. However, possible laboratory errors of either kind referred to should not bear much weight as an argument against an anti-venereal pre-marital law. The reason for this is that such laboratory errors

can be rectified by one or more repetitions of the test. And should the examining physician believe the laboratory finding did not accord with his clinical findings, he would probably have the microscopic examination repeated until a negative laboratory report was obtained.

A similar elucidation of the laboratory pitfalls as regards syphilis will be presented following a brief consideration of the social significance of this disease.

For the most part it is correct to regard syphilis as a venereal disease, even though approximately one in ten of all new cases in adults is acquired extra-genitally, though not invariably innocently. To this group (ten percent) of extra-genital cases may be added the innocent syphilis victims, viz., infants and young children, and the cases of virtuous women infected as wives of husbands who were infected either prior or subsequent to marriage; occasionally, however, the female is the culprit. Thus, the imputation of venery applies to only about half of all cases of syphilis, but its communication by sexual relations applies to nearly 90 percent of all cases, provided lawful wedlock is included with promiscuity.

Most legislative efforts to restrict the spread of syphilis are not without considerable plausibility and commendability. Syphilis is demonstrably a cause of some human wastage, misery and economic burden to the otherwise healthy portion of the community. Although at present syphilis relatively lacks its old-time severity, society should not be lulled into considering it a trivial scourge. On the other hand, mass hysteria should not be allowed to obscure the fact that only about one or two percent of the white population becomes *seriously* incapacitated by syphilis. Even though in some places the incidence rate of syphilis is twice or three times as high as the nationwide average, it is equally true that about a third of all syphilitics are not significantly the worse for acquiring the disease, and nearly half of the victims lead fairly healthy lives for nearly as long as they would had they not contracted syphilis.

That syphilis does seriously incapacitate one or two out of every hundred white persons, however, would be sufficient to justify a pre-marital medical examination law directed against it, provided the law could be framed and administered so as not to do injustice to healthy members of the community, and to the syphilitics themselves. Therefore, solely on the score of legalizing biologic injustices may such laws, or proposed laws, be fairly criticized. That injustices can be legally created, or the law circumvented, depends entirely upon the scope and provisions of a pre-marital anti-venereal law. If any one of the present-day laboratory tests for syphilis is to be the sole criterion for marital eligibility, then the floodgates for legalized injustice to individuals are opened. Nor should the welfare of the majority be taken as sufficient justification for a law that



is too inclusive. This argument loses both its point and force when it is considered that the welfare of the majority can be equally well served by a law that would be effective and yet would do no injustice to the non-syphilitics and to non-infective syphilitics.

Not so easy, it is true, are the efforts to segregate from the infective syphilitic group those syphilitics who are probably no longer infective. It would be easier to separate those robust individuals who were never syphilitic even though some insignificant ailment had caused their bloods to continue to react as though they actually had the disease. Nevertheless, an anti-venereal pre-nuptial law can be framed and administered so as to provide escapement for such individuals to whom it is not applicable. But these escapements could not be effected if the presence or absence of a blood test was mandatorily taken as the sole criterion. The accepted blood tests for syphilis could reasonably be accepted, provided they were specific for syphilis. But not one of them is specific for syphilis, although all are of great value as strong presumptive evidence regarding the presence of the disease. Several disorders other than syphilis will cause a blood reaction similar to that syphilis causes some—but not all—of the time when present in a person's body. The chief diseases or disorders that will cause a blood reaction indistinguishable from that caused by syphilis are the following: occasionally, after an acute alcoholic debauch or after an anaesthesia; frequently, during an acute stage of malaria and for a time afterwards; an infectious mononucleosis, though transitorily; leprosy and at times even acute tuberculosis; and all treponemal and spirochaetal diseases such as yaws (probably a congener of syphilis), bronchopulmonary spirochaetosis, some dental abscesses and trench mouth or related type of pyorrhea of the gums if severe and continued over a long period.

Despite the fact that the syphilis blood tests are, or may be, present in persons who have never been syphilitic, as a result of which they are branded as syphilitic and debarred from matrimony unless an escapement is provided, the largest group upon whom a hard-and-fast, invariable law works a hardship are those syphilitics who have almost certainly ceased to be infective (capable of transmitting syphilis to someone else). This group of non-infective syphilitics cannot be very accurately delimited; and differentiation is especially difficult whenever the case of a particular individual is under consideration. Nevertheless, it is very likely that a congenital (prenatally infected) syphilitic who attains adulthood is almost surely not likely to transmit syphilis. The syphilis germs (treponemes) of a congenital syphilitic have almost certainly become securely walled off in his or her body, or would be so feeble as to be of no consequence if transmitted to another person. Hence, to deny marriage to a congenital

syphilitic is needless and a great injustice. Nearly as much can be said for most (but not all) well treated syphilitics who continue Wasserman-fast, that is, continue to give the syphilis blood reaction after five years from the date of infection, although there have been two to three years of continuous, proper treatment during the five-year period. Almost everyone of these well treated syphilitics may safely be allowed to marry about five or six years after infection, even though showing a positive blood test. Such an old case of syphilis in a man or woman is quite unlikely to be communicable to a sex partner, but a woman victim, when pregnant, should be treated for syphilis throughout gestation, since there might be some chance of her transmitting the syphilis to her unborn babe.

But while the majority of blood-reacting syphilitics with an old infection—continually well treated for two or three years—may be allowed to marry with reasonable safety, both to themselves and more so to their partners, permission of this nature should be given only when there has been no material syphilitic deterioration of the central nervous system. Even old syphilitics with nervous system deteriorations will not communicate syphilis to a marital partner, but their mental and nervous system will be apt to be deteriorated so that they become financially incompetent and an economic burden upon their partners. This possible hazard should certainly be made known to the other party. And whenever this hazard of eventual economic incompetence is knowingly accepted by the healthy marital partner, then it would probably be the best social policy in most instances for the threatened one to marry, so as to have a domestic crutch if necessary, rather than to become a public charge.

Because laboratory errors in examining blood give rise to some three or four percent (up to ten percent in some areas) of false diagnosis of syphilis, this utter inexactitude could be advanced as an objection to the pre-marital anti-venereal laws requiring a negative blood test for legal eligibility to marriage. Refuting this possible objection, it can be said with assurance that the possibility of laboratory errors are of no great consequence because they can be eliminated in any individual case by merely submitting for examination another specimen of the person's blood. Therefore, possible miscarriages in employing a delicate and exacting technique, if actually negative bloods are re-tested, bring about temporary delays and disappointments.

Assuming that a legislature is considering an ideally drafted pre-nuptial medical examination law incorporating suitable escapement clauses to provide means of redress for positive blood reactors who were never syphilitic, or who were syphilitic but are no longer likely to be able to communicate the disease, then the arguments for and against enactment would devolve almost



solely upon the uncertainty as to whether the infective syphilitic is going to do more harm in spreading syphilis as a husband or wife in monogamous legalized marriage, or as a likely libertine—because of the law denying him or her a home and a mate. To this latter scale of the balance should also be added the trifling to slight increase in natal illegitimacy that will probably result from the promiscuity of infective syphilitics.

Of course there are still other effects of an excellent anti-venereal pre-nuptial law, as for instance, inconveniencing, both as regards time and money, a hundred or so people because two or three venereally diseased persons are to be prevented from marrying. Moreover, the social obliquity of a venereal stigma will likely—rightfully or wrongfully—be cast upon mature men and women who are kept from matrimony, or who do not marry for any other reason. The imputation of venereal diseases would probably be surmised as the reason for their remaining single, even though this were actually not the case. Obviously then, at best even a carefully drafted anti-venereal pre-marital law is bound to produce advantages and disadvantages difficult to consider side by side in order to determine the net worth or harm of the law.

By way of conclusion, it may be said that anti-venereal pre-nuptial laws necessarily cause some inconvenience and cost to prospective married couples, but that these sacrifices, when kept at a minimum, are but reasonable duties to society that should not be unduly burdensome if planned for in advance. The venereally infected individual's possible exposure to social stigma would be by inference and seldom by disclosure through quasi-public medical records.

The risk of losing one's right to legalized marriage by contracting a venereal disease by means of extra-marital sexual intercourse might deter a small portion of unmarried men and women from exposing themselves to the danger clandestinely or promiscuously. Such a deterring influence on young unmarried persons would be one indirect advantage of a law of this kind.

Many existing anti-venereal pre-nuptial laws are medically unsound and indefensible; some are monstrously crude and unjust, being too inclusive and invariable. These laws can and should be amended to afford a means of redress for syphilitics no longer infective, and for those individuals who have never had syphilis but who happen to have a positive blood reaction to one of the tests for syphilis—none of which tests are specific for syphilis. But proper emendations and exemption clauses are difficult to obtain, especially when once the law has been passed. Therefore, it is usually desirable to oppose the passage of anti-venereal pre-nuptial laws unless they are so framed as to be medically and sociologically above reproach.

Although the reason prompting an equitably

drafted pre-marital anti-venereal law is commendable, and the need for a law of this nature is not without foundation, it should not be supposed that such a law will accomplish only good. The anti-venereal pre-nuptial laws will bring about some evil as well, because to an extent they will increase promiscuity, will increase venereal disease through extra-marital relations and will increase the number of illegitimate births.

Finally, the fact should be emphasized that such a law should be directed only against venereally infective individuals, including syphilitics, and by no means against those having merely a positive laboratory report. The laboratory report may be of no significance, in so far as communicability of disease is concerned. Doubtful cases and technical questions should be referred to a medical board of review empowered to certify non-infective persons for marriage, despite the persistence of laboratory tests.

NOXON TOOMEY, M.D., F.A.C.P.

## THE SOLIDARIST MIDDLE ROAD

(Concluded)

COMPARATIVELY little is known in America regarding Fr. Heinrich Pesch, S.J., and his Solidarism, even among Catholic social reformers and economists. Occasionally he is mentioned in footnotes but his theories have not been thoroughly discussed. This seems to be due in large part to the lack of any translations of his works. Rev. Joseph Husslein, S.J., of St. Louis University, is of the opinion it might also be due to the fact that because the term Solidarism is rarely used in this country and therefore sounds somewhat strange to the people, the popularity of the system among American Catholics has been impeded. As early as 1912 Fr. Husslein attempted to bring Solidarism to the attention of Catholics in our country and devoted a chapter of his book, "The Church and Social Problems," to this purpose. In this chapter, "Solidarism: A Christian Social System," he characterizes Solidarism as a system based on the principle, "justice and charity for all," midway between the extremes of Socialism and Liberalism. "It is," he writes, "a further crystallization (of) Catholic doctrine into a sound Christian social system." Fr. Husslein further emphasizes that it fosters "organizations especially of crafts, of employer and employed" and stresses "the support and encouragement to be given to the middle classes."<sup>1</sup>)

The Catholic Central Verein and its Central Bureau in particular—largely through the director, F. P. Kenkel—for many years attempted to spread the ideas of Solidarism among the Catholic people of America. This was done

<sup>1</sup>) Op. cit., New York, 1912, pp. 194-200.



even more wholeheartedly when Pesch, shortly following the World War, adopted a still more critical attitude toward Capitalism, in accordance with the traditional opinion and teachings of social Catholicism in Germany.

A friend of the Central Verein, the late Rev. William J. Engelen, S.J., gave much of his time and abilities to promote the cause of Solidarism. Fr. Engelen, a professor at St. Louis University, a native of Muenchen-Gladbach, the center of Catholic social action in Germany during the some forty years preceding the advent of National Socialism, wrote numerous articles on the subject for *Central-Blatt and Social Justice*. In these, as in the various lecture series arranged by the Central Bureau, Fr. Engelen did his best to make the principles of Pesch's system familiar to the common mind.

In addition, Rev. Bernard W. Dempsey, S.J., some time on the faculty of St. Louis University, has indirectly promoted a knowledge of Solidarism in the English-speaking countries by translating the commentary on the encyclical *Quadragesimo anno*, written by O. v. Nell-Breuning, S.J., an ardent follower of Pesch and a firm advocate of Solidarism. In this commentary, published under the title, "Reorganization of Social Economy," Fr. Nell-Breuning, most probably a member of the papal committee which prepared the text of the encyclical, not only frequently refers to his master Pesch, but emphasizes the conformity of opinion existing between Pius XI and Pesch regarding the reconstruction of the social order.

Had Pesch suggested something "practical," that is, had he outlined some kind of a co-operative Socialism, a social order based on profit sharing or co-partnership, or even an economic system founded on some sort of monetary reform, his "Solidarism" would no doubt have soon gained great popularity everywhere. But he consistently refused to link his social philosophy and his principles of national or political economy with political issues and particular schemes for reforms. Pesch was of the opinion that the manner of actualizing the basic ideas of Solidarism depends upon the historical, geographical, national and political situation of the people in question and therefore can never be theoretically anticipated. It remains thus the concern of conscience, of statesmanship, of the art of organization, of individual and social initiative, etc., to decide how these principles should be carried out in time and space.

Keenly distinguishing between the plane of generalizing principles and the plane of their "individuation" or "concretion," Pesch took every precaution that his theory might not be misused as an "ideology" or "utopia" (in the sense which the sociology of knowledge employs the terms) and misinterpreted as a prescription for some "new deal."

Anyone who accepts Solidarism dispassionately and with a sense of responsibility will be

thankful to Pesch that despite all attacks from both the right and the left, he stood firmly on the Aristotelian and Scholastic principle of the *via media*. Perhaps the world of today will not be able to solve the great social and economic calamities with other than the extraordinary means granted by more concentrated political authority. Precisely for this reason it will be necessary to remind ourselves constantly of the Christian doctrine, concerning the value of the person and the limits to State and community (the principle of subsidiarity), that rests upon the very foundations of Solidarism. In an era of universal change such as we are experiencing today, Solidarism should point the way. Without doubt "The End of the *Laissez Faire*" (J. M. Keynes) has come, and Communism would wish to take over its legacy. On the other hand, there is a growing acceptance of the universal value and significance of Pesch's conviction that the center of gravity of a people's economic system cannot lie in world commerce, based on some "mono-culture" (predominance of a certain national product, e. g., coffee in Brazil, which makes the national economy of the respective country highly sensitive to economic crises), but in the organization of the national production. The depression, not one of the series of recurring crises but symptomatic of a structural, i. e., essential, crisis of the capitalistic social order, brought us to the edge of the abyss before we understood that the *only* system of political economy which can remain healthy for long is one in which *all* forms of production—agriculture as well as industry and trade—play a part in the national economic system as factors with joint rights.

When the Study Circle—composed of Solidarism's German supporters and including Professors T. Brauer, now at St. Thomas College, St. Paul, Minn.; G. Briefs, now at Georgetown University, Washington, D. C.; W. Schwer, formerly Dean of the University School of Divinity, Bonn; G. Gundlach, S.J., at the Gregorian, Rome; O. von Nell-Breuning, S.J., Theological College, Frankfurt on the Main, and such younger collaborators as Drs. P. Jostock, H. Rommen (now at St. Joseph College, West Hartford, Conn.), and the present writer—met from time to time at Koenigswinter on the Rhine, in the years shortly before the appearance of the encyclical *Quadragesimo anno*, to discuss the practical possibilities of Solidarism in a future vocational order of society, the participants little suspected how soon thoughts so similar to those Pesch had advocated decades previously would become the talk of the world. For the fact that it did happen we must needs thank the late Pope Pius XI and the encyclical on the "Reconstruction of the Social Order." But those discussing vocational groups, corporative organization, etc., should not overlook the man who helped pave the way for this Encyclical: Heinrich Pesch.

In her volume, "Fundamental Sociology,"



(Milwaukee, 1939) Eva J. Ross considers it difficult to outline the theories of Solidarism because "they are somewhat involved." In fact, however, they represent only a systematic arrangement of social philosophy as traditionally taught in the Catholic Church. The name Solidarism is—as we remember—a term intended merely to signify its basic idea and to differentiate it from Individualism and Socialism. Because Pesch relied entirely and exclusively upon the Catholic social theory, he stressed the need of the guidance of economic society by the common good and its guardian and trustee, the State.

Any sound social philosophy will acknowledge man as a social being, and thus will be required to pay due heed not only to his legitimate private interests but also to those of his fellowmen, especially to the common good. Man's economic activities, being necessarily "social" functions, are of course not exempted from these obligations of justice and charity. Economics, therefore, by its very nature is not restricted to "man's activities in providing for his needs and desires," but is to "secure for all and each of those goods . . . sufficient to supply all needs and an honest livelihood, and to uplift men to . . . (a) higher level of prosperity and culture." (*Quadragesimo anno*, 75) In other words, all economic activity of the individual must in the end serve the community as well. The most perfect form of human communal association, however, is not society in general, but the State, the purpose of which is public welfare, the common weal of a nation. National economy, i. e., national industry and commerce, as the totality of activities of a politically united people whose *finis operis* is the material maintenance of all, *must* be considered the supreme economic unit. To interpret these conclusions as "nationalistic ideas," as Miss Ross does, is a grave misunderstanding.

Miss Ross holds "the chief defect of Solidarism" to be "its idealism coupled with its lack of a clear-cut practical program." True idealism may hardly be called a "defect," but actually Pesch adhered so closely to the moderate realism of Scholastic philosophy that he has always been blamed for a supposed *lack* of idealism. About nine-tenths of the five volumes of his text book on economics are devoted to facts and concrete investigations. In so far as Solidarism is a social philosophy in the strict sense of the word, its formal object could never be a "practical program." Pesch's social system of industry is a theoretical system of political economy based on the social philosophy of Solidarism. But it is not within the scope of economics, however, to develop "practical programs" of social reform. Moreover, "clear-cut" programs are restricted to time and place, and as such can never be deduced from philosophical or religious principles as universally valid.

DR. FRANZ MUELLER  
St. Louis University

## WARDER'S REVIEW

### Victims of Man-Created Destitution

IN passing, *Catholic Book Notes* speaks derisively of the present inclination of "elevating Democracy into a fetish." The writer would have done well to indicate, at the same time, the danger of this attitude, because the sins of Democracy are so evident. Overpraise and overemphasis of Democracy is as a red rag to Communists, the waving of which leads them to retaliate with the declaration that the beneficiaries of the present system are blind to its shortcomings and anxious to hoodwink the masses.

Unfortunately, modern Democracy, married to capitalism, has neglected its duties to the mass. Evidence thereof is of an overwhelming nature. Since the beginning of the war England has experienced the revelation, for instance, that the nation harbors in its midst numerous young barbarians "Looker-On," who writes for the *Producer* (Journal of Co-operative Business) "A War-Time Commentary," declares the Evacuation Scheme has had a "profound effect" on the British mind. Of this "profound effect" other English journals also speak, while admitting that evacuation has demonstrated to the nation for the first time how the other half lives. The columnist referred to, speaking of one aspect of the situation, declares:

"With a reality of knowledge that no speech or article could give, people have learned of children who have never been taught to use a knife and fork, who do not know how to eat an egg and who—if they know how to use a bed—have never discovered the name of sheets. In short, while public attention has been monopolized by foreign politics, problems of poverty at home have remained unsolved. Evacuation experiences have also shown that expenditures on social service have left many roots of trouble untouched."<sup>1</sup>

With the same problem in mind, the *Catholic Times*, of London, reminds its readers that victory alone will not bring about a change of heart, "if men and women continue to think in the old way concerning the poor." A new spirit is needed, the editorial declares, adding:

"So many still think, speak and act as if they were the mentors of the poor, and not their brethren. They discuss the verminous poor as if they were a different race from themselves. It seems never to occur to them to ask whether their own more affluent condition may not be the cause of the vermin from which the poor suffer."<sup>2</sup>

Democracy has, then, in one of its home countries, neglected to lift a large number of people above a standard of civilization observed among African tribes. In fact, the degradation to which we expose slum dwellers is far more pernicious than that travelers and missionaries discover amongst most of the primitives. To

<sup>1</sup>) Loc. cit., Dec., 1939, p. 360.

<sup>2</sup>) Editorial, "A New Spirit Needed." Loc. cit., Nov. 1, 1939.



such an extent has Democracy failed to keep its promises.

Is the present generation ready to redeem them? If not, the Communists will continue to assure the mass of their willingness to do so and the mass will believe them, in spite of everything anti-Communists may say.

### Taft's Considered Opinion of Capitalistic Tactics

**P**ROBABLY some of the Warder's readers may, at times, believe his opinion of finance capital and enterprisers too severe. It so happened that in searching for a certain pamphlet we came across the Message President William Howard Taft wrote "in response to the Resolution of the Senate, dated June 27, 1911." It has to do largely with the executive order of October 28th of the previous year concerning certain rights and privileges extended to the Controller Railroad & Navigation Co., of Alaska.

It is not necessary for our present purpose to enter into the history of the case. But the reader should know that President Taft defended the order and declared himself in full sympathy "with the concern of reasonable and patriotic men that the valuable resources of Alaska should not be turned over to be exploited for the profit of greedy, absorbing, and monopolistic corporations or syndicates."<sup>1</sup>)

These would be harsh words even from a President far less conservative than was the late Mr. Taft. But they are weighted, in addition, by the fact that they are those of an eminent jurist, the predecessor of Chief Justice Hughes on the Supreme Court of the country. Let us add that Mr. Taft, while Kent Professor of Law, Yale University, was the author of the following statement:

"The original purpose of many combinations of capital in this country was not confined to the legitimate and proper object of reducing the cost of production. On the contrary, the history of most trades will show at times a feverish desire to unite by purchase, combination or otherwise, all plants in the country engaged in the manufacture of a particular line of goods. The idea was rife that thereby a monopoly could be effected and a control of prices brought about which would inure to the profit of those engaged in the combination."<sup>2</sup>)

On an earlier page of the same book which has yielded us this statement, Mr. Taft accuses the Standard Oil Company of having exercised the power "to keep down the price of crude oil" and the Tobacco Trust of "the concerted suppression of competition in the purchase of raw product." By bearing down the price of white burley tobacco the Trust tempted the night-riders to engage in their lawless violence in Kentucky and Tennessee, with the intention of curtailing the crop and compelling higher prices.<sup>3</sup>)

<sup>1</sup>) Loc., cit., Wash., 1911, p. 22.

<sup>2</sup>) Taft, The Anti-Trust Act and the Supreme Court. N. Y., 1914, p. 123.

<sup>3</sup>) Loc. cit., p. 123.

### Signs of a Receding Tide

**T**HE 19th century was not yet old when criticism of the political and economic ideas and institutions which were to dominate the decades from 18 to 19 hundred were first uttered. It is true, such criticism did not for a long time impede the progress of capitalism and the liberal bourgeoisie. But gradually the Fourth Estate, consisting of the propertyless workers, did wrest concessions from the Third Estate, however grudgingly the latter may have granted them. Socialism in its several varieties at times succeeded in putting, if not the fear of the Lord, at least the fear of losing all into the hearts of the sons of Mammon. Extension of political rights, educational privileges, social insurance, and other measures intended to placate the rising tide of discontent were granted the laboring masses.

In recent years it is the Fourth Estate and its policies have met with a growing opposition. In our country particularly members of the middle classes are dissatisfied, not so much with labor's policies as with its practices. In this opinion members of the Fifth Estate, the poorly paid and hardworked unorganized unskilled workers concur. They are not, unfortunately, a clamorous lot, and hence not heard. And friends they have none. But it is not impossible they may some day accept the leadership of men representing the middle classes, whose members have reasons of their own to be dissatisfied with labor. The rise of Fascism and National Socialism are more than mere indications of a reaction against the faults and transgressions of the aristocracy of labor.

Perhaps historians of the future will speak of the criticism of the rule of Democracy and labor voiced by the distinguished Dutch philosopher Boland as we do of Adam Müller's (1779-1829) and Louis Bonald's (1754-1840) opposition to the liberal régime and the class which dominated the then new industrial society. In a lecture delivered at Leiden—it is said to have created a sensation in Holland—Professor Boland said, among other things:

"The rulership of the so-called people is, as rulership of the worker, the rulership of a crowd without any sense of duty or any concern for common national interests . . . ."

"The workman wants everything for nothing; first of all the school for his children. And what he does not earn he does not save either; carelessly he spends his money in gross ignoble luxury, and in case of illness or unemployment he demands that his needs be supplied by the State . . . ."

Solicitous of the welfare and future of agriculture, another Dutch scholar, W. H. C. Knapp, Dr. Ir., quotes his countryman's opinion more extensively than we have for the purpose of demonstrating the threat to farmers from what has in our country come to be known as Social Security. "Although it must be admitted," he writes, "that in many respects this lecture was not free from one-sidedness and exaggeration,



the essence of it has proved to be only too true. Moreover, the astute scholar [Boland] rightly saw that the whole social movement *would ultimately be conducted at the cost of the peasant population.*"<sup>1)</sup>

The farmers of our country are sensing the fact that their interests and at least some of Labor's policies are incompatible. The resolution against monopolies and strikes adopted by the National Grange at its annual convention, conducted in Peoria last fall, may be cited in proof. Moreover, this resolution resulted from a number of declarations on the subject, beginning with "a strong one" submitted by the Committee on Public Welfare. The adopted resolution, called by the *National Grange Monthly* "the combination of them all," declares:

"Whereas, we recognize that it is impossible for the farmer to co-operate fully, or to form alliances with either monopolies or organized labor; therefore

"Resolved, by the National Grange that we reiterate our long established policy, and declare for a more drastic enforcement of our anti-trust laws.

"Resolved, that we are opposed to the principle of such strikes as prohibit other than strikers from operating plants, and such as permit the destruction of other people's property; and that we declare for the placing of more responsibility on labor organizations; requiring them, individually and collectively, to be responsible for their acts."<sup>2)</sup>

The views expressed by this farm organization's leading representatives are voiced, although in a more or less hushed manner, by thousands of our citizens of every class and estate of society. A vast number of men feel as if they were being crushed between an upper and a nether millstone, capital and labor, both of whom appear entirely indifferent to the condition and welfare of their fellow men.

### A Prophetic Warning

IT is possible of course the late Senator Borah might, had he lived, have opposed the renewal of the Trade Agreements Act. But judging from the attitude adopted by him towards the Smoot-Hawley Bill at the time of its enactment, the presumption seems to favor the opinion that he might have extended his powerful aid to the former measure.

In 1929 Senator Borah sponsored the extra session of Congress "for the purpose of granting real relief to the farmers." And it was in the course of this extra session he "denounced the Hawley tariff bill as the greatest disregard of party pledges in all history and warned the American people to be on guard." Such at least was the report of the Universal News service, as published in papers supplied by this agency on July 12, 1929. In retrospect the Smoot-Hawley tariff appears even more per-

nicious than it was possible for Senator Borah to foresee at that time.

According to the source referred to—we have before us a clipping of the dispatch published in the *Idaho Statesman*—Senator Borah on July 11, 1929, had declared he had no fault to find with "the protests from foreign governments [against this measure] which have poured in on the State Department . . . . But in my opinion, the real kick against the House tariff bill is with our own people and not with the people abroad. It is the American people who have justification for serious protest, and I am myself giving more attention to that than I am to objections from abroad."

Nor was the deceased blind to the possibility the tariff policy, to which the Smoot-Hawley Act gave expression, granted protected interests. "When we take into consideration the mergers and the combines," he said addressing his colleagues in the Senate on July 11, 1929, "which are being formed with reference to everything which goes into one's stomach and onto one's back and then is given such mergers by the House Bill [sponsored by Representative Hawley], I think it is the American people who had better be vigilant as to what is happening."

Developments have fully justified the warning expressed by Senator Borah on that occasion. It is desirable they should be remembered at present and constitute a warning to beware of the interests opposed to even the slightest curtailment of the far-reaching privileges they enjoy under the economic autarchy the Smoot-Hawley tariff act did so much to promote.

## CONTEMPORARY OPINION

Capitalistic society is an enemy of the middle class. It evolves a society of the very rich and the very poor. The middle group, so essential to stable social organization, when capitalism has had its say, practically disappears. And while it is disappearing, as it is now in these United States, insecurity entailing much misery and suffering is the lot of those who are neither rich nor poor. This is particularly true of their inability to provide themselves with proper medical care and hospitalization.

Bankrupt modern society knows no other solution than State help. Everywhere attempts are being made by Government to provide public funds and agencies for hospital and medical care for those increasing numbers of unfortunates who have been victimized by this finance capitalism. Recently, the Federal Government, significantly, proposed a plan involving public moneys and State action. Numerous States are toying with the idea.

The group hospitalization plan in Milwaukee, therefore, should be hailed by all those who fear the growth and the approach of the omnipotent State.

*The Union and Echo*

<sup>1)</sup> Knapp, *World Dislocation and World Recovery*. London, 1935, p. 85.

<sup>2)</sup> *Natl. Grange Monthly*. Jan., 1940, p. 7.



The Labor Board personnel comprises largely enthusiastic "left wingers." They were appointed with that idea in mind. They did not have the experience of the moderates in politics who know how to gain liberal objectives by holding the scales even. They have taken the view that the law must be interpreted only to promote the interests of national unions irrespective of whether employer-employee relations were coincidentally broken down and men were consequently thrown out of employment.

The Wagner Act must be amended because the economic system cannot possibly function if it is to be impeded by any bureaucratic control of human relations between employer and employee.

The Wagner Act must be amended in order to permit workers to work, and employers to go ahead with their right to create jobs and thus help to increase the government's tax receipts whilst cutting down its relief load.

The Wagner Act must be corrected not because employers want it, not because political opponents of the Administration want it, and certainly not to weaken the collective bargaining rights of American workers.

DAVID LAWRENCE  
*U. S. News*

The difference between Russia and Germany is that the Trotsky of the German revolution won through, and refused to permit his movement to consolidate in the firm structure of the nation-state:

The conception of the nation has become meaningless. The conditions of the time compelled me to begin on the basis of that conception. But I realized from the first that it could only have transient validity. The nation is a political expedient of Democracy and Liberalism.

But there is a second and profounder difference between the Communist and the Nazi. Marxism was the creed of an oppressed class: it denounced the State as an instrument of power, yearned for an anarchist millennium and advocated the dictatorship of the proletariat because it *feared* the strength and skill of its bourgeois opponents. Russian ruthlessness, in theory and in practice, arises from a gnawing fear of a master-adversary. Hitler's attitude to his opponents is utterly different. He does not fear but despises them and reckons on their own inner corruption to bring him victory. He uses force not out of terror of a superior foe but out of a sheer ecstasy in its delights and the certainty that his corrupt adversaries are worthy only of torture and subjection.

Communism and Nazism are each products of an age. When Marx wrote, capitalism, nationalism and the bourgeoisie were indeed forces to be feared. But in Hitler's epoch their power and terror are gone. In an era of disintegration, he could despise what Lenin feared. Instead of assaulting Jericho, he sounded a trumpet, and its walls fell down.

There are epochs of transition, when such miracles are possible, if we believe that they are possible. Hitler believed in the impotence of opponents reckoned invincible, and made them doubt their own invincibility. By exposing that the old orders in Germany had lost their will to power, he destroyed that power. And so he succeeded where revolutionary Communism failed. His revolution of destruction has never relied on armed force where it could work upon the rottenness within.

RICHARD CROSSMAN,  
*New Statesman and Nation*<sup>1)</sup>

In threatening to proceed against trusts and monopolies, Thurman Arnold, Assistant Federal Attorney-General, is getting at the cause of our economic ills. Trusts and monopolies, by extortionate prices and profit-piling, cause price disparity, rob the people of buying power, reduce demand for goods, cause unemployment, and bring on depressions and recessions.

But Mr. Arnold will accomplish little or nothing by prosecutions and threatened prosecutions. These do not remove the cause. He is on sounder ground in seeking changes in the patent laws. The government should remove all the props to monopoly—unrestricted patents, trade barriers, and control of natural resources—so that no group could fence off an economic area and keep others out of it.

In such a free and fair economic field, monopoly could exist only by agreement and conspiracy, and co-operation can take care of that.

*Nebraska Union Farmer*

What is democracy? Rule by the People?  
The control of productive property  
Is a most vital factor for liberty.

Unless the people have control over that,  
They do not rule, but they are ruled.  
As the people do not own productive property,  
They are ruled by those who do.

And Catholic Social teaching requires  
That families should own some productive  
property,  
So that with moral dignity and independence,  
They may be able to provide for themselves,  
As far as is reasonably possible,  
By their own family  
In its own name and right productive.

Then is democracy enjoyed,  
For then do people in some true measure  
Control themselves in the essential  
Things that matter.

C. S. G.  
*in New Zealand Tablet*

<sup>1)</sup> From the thought-provoking review of Rauschning's book: "Hitler Speaks." Loc. cit., Dec. 16, 1939, p. 897.



# SOCIAL REVIEW

## CATHOLIC SOCIAL ACTION

A temperance campaign has been organized by the Bishops of the ecclesiastical province of Quebec, Canada. This departure is considered necessary because of the evil influence drink exerts on all too many families. There is not a single family, it is said, which in one generation has not had a member who was a victim of intemperance.

Quite properly the Parish Credit Unions and Society for Savings in the Archdiocese are co-operating in the campaign on behalf of thrift and saving. On its part, *L'Ecole Sociale Populaire* has issued a pamphlet, a medical-psychological study on temperance by Dr. Jean-Charles Miller, of the medical faculty, Laval University.

## CHRISTIAN LABOR UNIONS

In spite of the severe reverses the Christian Labor Unions have suffered through suppression in Germany, Austria and Italy, the Federation of Christian Unions still continues. In fact, the executive committee held a meeting at Brussels on the 14th of December, with J. Zirnheld, Paris, in the chair.

The delegates participating in the sessions came from Belgium, France, Luxembourg, Holland and Switzerland. In addition, the Christian building trades and unions of railroad employes, the textile and metal trades, of miners and tobacco workers were represented.

The meeting adopted a resolution reiterating the opinion expressed on former occasions that only the application of the principles of justice and charity could avert international conflicts on the one hand and promote interior peace on the other within the States.

## RACISM

The purposes of a movement intended to bar Negroes and Mexicans from Bell City and vicinity—a community in Stoddard County, Missouri—has found expression in the following resolution, adopted by a mass meeting having for its chairman a Rev. Jones:

1. Resolved that all land and property owners, new or old or who may become land or property owners of Bell City School District, and all lands in Pike Township east to Scott County line, north to town of Panton or east of Highway No. 25 in Stoddard County, Missouri, be invited, urged and requested not to permit or allow any Negro or Mexican families or single persons to move and reside upon their lands or property in the above described territory for any purpose whatsoever.

2. Resolved that there is now available a sufficient number of white families and single persons in Stoddard and adjoining counties to do any kind of farming that will equal or excel any Negro or Mexican at any class of labor or farming that is to be done in this territory.

3. That the moral standard of living conditions will be greatly lowered if Negroes or Mexicans are allowed to inhabit this territory.

4. That the lands have been cleared, houses, barns, schools, roads, fencing, churches and present high standard of living have been done and established by white families in this territory.

5. That all Negro families or Negro single person or persons now living or who may plan or are making preparations to move into the heretofore described territory be asked and requested not to make such move as it will displease 99% of the residents of said district.

6. That all present land and property owners or any person, firm, business corporation or their agents in or outside of said district aforesaid are asked and requested not to sell, bargain, rent, sharecrop or lease to any Negro or Negroes, Mexican or Mexicans or their agents for permanent or temporary homes in the said district herein described, and not to bargain or sell any merchandise for permanent improvement in territory herein described.

7. That every Negro family or individual which numbers some six or eight now residing in said district be invited to move out of said territory in a reasonable length of time and that the landowners where said Negroes now dwell be invited to rid their premises of said Negro in a reasonable time.

8. Further resolved that all citizens and peace officers in this and adjoining counties are asked to co-operate with this convention and its committees in carrying out these resolutions in a peaceful and lawful manner.

The resolution is published by us in its entirety because of its significance. The opinions expressed represent the sentiments not merely of a large part of the people living in the South, but of the nation. St. Louis dailies did not refer to the resolution.

## BANK AND CREDIT REFORM

The Government of Eire was criticized on a recent occasion by several Fianna Fáil spokesmen for not changing the economic system, and Mr. de Valera was challenged to answer the demand for some kind of credit reform. The Taoiseach, in reply, made his first pronouncement on the Banking Commission's recommendations.

"I believe," he said, "in the right of the public authority to control credit. Yet, though I believe in that as a principle, I am very doubtful whether the public authority, in its control of credit, can do a great deal better than is being done at present. I do believe that the Government will establish a Central Bank. But when that is done, I don't think we will by any means have discovered the philosopher's stone, and we will have to face the same difficulties that we are facing now.

"We may have somewhat better machinery, perhaps, but the difficulties will be there just the same. I think, in the long run, that the economics of three million people do not differ very much from the economics of the family or the individual, but I believe it is right for the community to have the knowledge and experience at its disposal when the Central Bank is being operated."

## PROFIT-SHARING

According to President Gerard Swope, of General Electric, the organization's profit-sharing plan, inaugurated in 1934, turned over approximately \$2,400,000 for distribution to employees as extra compensation for the current year, compared with \$557,000 for 1938. The 67,000 G.E. workers also received some \$2,350,000 on a separate cost-of-living adjustment for 1939, compared with \$3,298,000 in 1938. Length of service counts in the G.E. plan, and percentage increases vary, but a sample increase is that for the five-year employees—their pay for the last six months of 1939 was up 5.75% because of the profit-sharing and cost-of-living adjustments.



Westinghouse's plan of adjusted compensation, which is figured each month on the basis of the preceding three month's business, turned out a 6% raise to eligible employees. In November the adjusted compensation brought the 45,000 Westinghouse employees a 4% boost over the base rates.

Still another employee dividend came to the workers at National Brewing Co., Baltimore. Under this plan, capital, labor, and management share equally in profits. The three draw interest, wages, or salaries, and receive dividends on extra earnings. For example, if the company makes a 12% profit, and pays 6% for its invested capital, it then has 6% left for dividends. The management gets 2%, wage earners 2%, capital 2%.

#### MUNICIPAL LABOR LEGISLATION

Due to the efforts of Barbers' Local 105, Akron, Ohio, the Mayor of Cuyahoga Falls on Dec. 11th signed an ordinance regulating hours of shop operation, zoning, and sanitation.

The ordinance, passed in City Council on Dec. 6th last, became law on January 10th. It completes the program of this form of legislation for the Akron trade area, as the cities of Akron and Barberton already have obtained ordinances.

Several previous attempts were made by Local 105 and the barbers of Cuyahoga Falls to obtain an ordinance, but each time the legislation died in committee.

#### UNION LABEL

The Union Label Trades Department of the American Federation of Labor climaxed its most successful year with the holding of its annual convention in Cincinnati, Ohio. Preliminary plans were discussed for setting up another union label exposition in conjunction with the 1940 American Federation of Labor convention.

Addressing the delegates at the Union Label Trades Convention, President William Green stressed the growing importance in the nation's economic life of the union label, the union shop card and the union button.

#### NATL. LABOR RELATIONS ACT

Early in January the Federal Supreme Court ruled that an employer may not obtain court review of preliminary orders of the Labor Board. These orders, directing collective bargaining elections and certifying bargaining agents, do not require any action by the employer.

In the case at bar, the employer had obtained a decree from a lower court directing the board to include the name of a company union on an election ballot. The Supreme Court reversed the lower court, holding that the courts have no authority under the law to tell the Labor Board how to conduct an election.

With the Congress of Industrial Organizations now seeking amendments to the National Labor Relations Act, the demand for improvement in the labor law has become practically unanimous. There is no unanimity, however, as to the type of amendment.

The National Association of Manufacturers and the United States Chamber of Commerce have proposed changes which are opposed vigorously by the major labor federations. The American Federation of Labor has proposed

amendments which are opposed by the CIO. And recently AFL's President Green announced his opposition to the CIO proposals.

The CIO's proposals to amend the Wagner Act are antithetical to each proposal by these employer organizations. The CIO would have Congress change the Act to:

1. Provide criminal penalties for employers found to have violated the Act;
2. Blacklist employers held to have violated the Act from receiving Government business;
3. Protect the industrial unions from being "carved up" by craft unions.

But as the CIO's proposals are opposite to those brought forward by employers, so the AFL-sponsored amendments differ from the CIO's.

The AFL has asked Congress to provide for a new five-man Board to administer the Act. It asks protection for craft unions, freer court review of Board actions, Board aid to an employer confronted with rival labor unions, and a prohibition on Board certification of bargaining units covering employees of more than one plant of an employer, where the majority in any plant objects.

The AFL has warned Congress that failure to amend the Act at its coming session will result in the Wagner Act's becoming an election issue.

#### PROPAGANDISTIC NEWS

Novels such as "Grapes of Wrath" have taught propagandists of the Left the utility of dark pictures from the life of casuals, sharecroppers and tenants. And they know how to make use of this means of creating and keeping alive subversive influence. Early in January a Negro press agency put out the following information of a propagandistic nature:

"Nobody gets milk on the Sandy Cross plantation in Oglethorpe county, Georgia, but the dogs and they even have a special cook."

"Tales like these told by Negro refugees escaping from the bondage of Oglethorpe county spurred the recently formed 'Abolish Peonage Committee' of the International Labor Defense to speed its campaign to bring to justice Oglethorpe county planters who hold thousands of Negro sharecroppers in debt slavery, who send them to the chain gang if they try to collect their wages or move from the county, who tamper with the United States mails and steal money intended for their bondsmen, and who cheat the Federal Government by collecting benefits for cotton never plowed under."

#### RESALE PRICE MAINTENANCE

The Federal Trade Commission recently sent out a second questionnaire to drug and cosmetic manufacturers in accordance with its policy to ascertain the effect of the operation of the Miller-Tydings resale price maintenance law and the State fair trade laws on prices to the consuming public. The Department of Justice is interested in the ascertainable facts to the extent that they may constitute a violation of the anti-trust laws. In the second questionnaire detailed financial reports from manufacturers are sought, including balance sheets from 1933 to 1938, together with income and expenses from 1934 to 1938.

Manufacturers are requested to furnish also statements showing all contributions made to associations or individuals in connection with resale price maintenance, including the value of any goods donated from Jan. 1, 1931, to Dec. 31, 1938, with an explanation as to



why the donations were made and giving the names of those to whom they were made and the date. In addition, the Commission is endeavoring to establish the amounts expended in distributing contracts and price lists for products under resale price contracts from 1934 to 1938. A further request asks for copies of annual reports from 1934 to 1938, as well as the per cent of sales of products under contract as compared with total net sales for the same years.

### MONOPOLY

Monopoly control over the supply and distribution of nitrate of soda was charged by the Federal Trade Commission against the Chilean Nitrate Sales Corp. and the Barrett Co. These firms were also charged with price discrimination in violation of the Robinson-Patman Act.

The FTC claims that the two companies fixed fertilizer prices through a policy of collusion, exchanging price lists and rebate information.

### PATENT MONOPOLY

There is a move on foot to loosen one of the few monopolies granted by the United States Government—the patent monopoly. Introduction of an equity suit in Ohio by the Department of Justice against 12 corporations and 103 individuals involving charges of control of glassware machinery and glass containers through patents, is considered as the signal.

Following that, the Department of Justice announced it would seek a grand jury inquiry in New York into patent pool agreements and patent licensing. It is charged that several large industries are controlled by one or more companies that have a stranglehold on patent rights.

Ahead is a Government-sponsored drive to smoke out individuals and corporations that are believed to be restricting technical advances and development of new industries by their control of patents.

The move is an outgrowth of testimony taken by the Temporary National Economic Committee regarding economic effects of patents.

### RURAL ELECTRIFICATION

Sharply criticizing Commonwealth and Southern Corporation subsidiaries in the South for failure to build rural power lines in the past, Director David E. Lilienthal of the Tennessee Valley Authority told a group of farm people at Lafayette, Ala., that if southern farms are to be electrified, farm people must do the job themselves and overcome vigorous power company opposition to their efforts. Mr. Lilienthal was speaking at the energization celebration of the Tallapoosa River Electric Membership Corporation, a co-operative financed by the Rural Electrification Administration and buying power at wholesale from the City of Lafayette.

Mr. Lilienthal cited the record of the Alabama Power Company in support of his contention that farmers could not depend upon the private utility industry to get service to them. "In 1923," he said, "the Alabama Power Company launched what it called a 'program' of rural electrification. Ten years later the State still had virtually no rural electrification . . . . At the end

of 1932, less than 5 percent (of Alabama's 250,000 farms) had electric service . . ." He told how the development of farmers' power co-operatives in the South has been hampered by "a common policy among the southern companies of the Commonwealth and Southern system." Regarding the methods employed, the speaker said: "Obstructive lawsuits, the spreading of false reports, and the building of what Tennessee farmers aptly named 'spite lines' became accepted practice of the companies. When the farmers organized their own co-operatives . . . to go after the electric service they had so long desired, the Commonwealth and Southern companies in Alabama, Georgia and Tennessee said, in effect, 'we have not provided you with widespread rural electrification; we will not let you achieve it for yourselves.'"

### SOIL CONSERVATION

Missouri farmers now hire custom terracers who take over the entire job of controlling erosion on farms. These terracing specialists contract to run the necessary levels, construct the terraces and provide permanent outlets for all overflow water.

Ordinarily, their charges range from \$35 to \$50 per mile of terrace, but the bid on one badly eroded farm was \$100 per mile, and still the contractor who took the job lost money on it. Once these experts get the surface water under control, subsoil no longer is carried down the slope to bury the fertile valley land below.

### AGNOSTIC MORALITY

A correspondent, writing to the *Catholic Times*, London, reports Fr. P. Coleman, St. Mary's Church, East Parade, to have criticized the Government's decision to grant allowances to "unmarried wives" of men serving with the forces. In taking this step, he said, the authorities were sanctioning immorality.

"Some of you may have noticed in the newspapers," Fr. Coleman remarked, "that peculiar phrase 'unmarried wives.' What a contradiction in terms! One wonders if the people who first used this phrase had ever heard of the Sixth Commandment. Adulterers and double-adulterers should be the words used. Ordinary, decent living husbands and wives recognize this step as one which will lead to the undermining of the solidarity of marriage. The authorities responsible for it are giving direct sanction to immorality."

### ADULT EDUCATION

The State of Connecticut recognizes the importance of adult education to the extent of offering to pay half the salary of a director in towns approved by the State Board. The law further implies that local Boards of Education can permit the school facilities to be used for this purpose. The recent Regent's Survey in New York State gives a suggestive analysis of the field of adult education. It classifies the purpose under several heads:

1. To fill the gaps in formal education.
2. To increase civic effectiveness.
3. To promote health and safety.
4. To develop cultural abilities.
5. To secure an opportunity for self-expression.
6. To increase effectiveness in consumer activities.

And, on the vocational side, to increase vocational proficiency and secure retraining for new types of occupations.



# HISTORICAL STUDIES AND NOTES

## MISSIONARY CORRESPONDENCE FROM PHILADELPHIA IN 1835

(Concluded)

**R**EPRINTED in the *Einsiedeln Annals* (issue of 1835) is the letter addressed by Bishop Kenrick to the Society. "We shall add our public thanks," the article prefacing the letter states, "to all our benefactors who responded so promptly to our request for articles intended for the missions."

Dated at Philadelphia on Jan. 16th, 1835, Bishop Kenrick's letter was introduced into the *Annals* under the following title: "Letter of the Rt. Rev. Francis Patrick Kenrick, Bishop of Arath and Coadjutor of Philadelphia, to Rev. Fr. Gregory Waibel, Sub-Prior of the Benedictine Abbey of Maria-Einsiedeln." It reads thus:

"I am deeply obliged and grateful to you and the esteemed Society for the Propagation of the Faith for the generous gifts you shipped to me in June of last year. May I ask that you express my heartfelt thanks to the members of your Society and to assure them that I shall distribute their offerings according to their wishes and intentions. The box arrived on the tenth of January and I notified the Rt. Rev. Bishop of Detroit immediately that the Society has intended part of the church goods to be forwarded to him for his diocese. These gifts are certainly most welcome, although I must inform you that since they are foreign goods a high tariff is levied on them. This is the case with all things passing through the American custom house.<sup>1)</sup> Books, however, are free of duty, if destined for seminaries or public institutions. We would appreciate it very much were the Society to provide us with books, as such gifts would be most acceptable; good editions of the writings of the Fathers of the Church would be of particular value to us.<sup>2)</sup>

"The greatest obstacle confronting this diocese, however, is lack of priests. In my diocese there are only 40 priests and with this small band of missionaries I must provide for the spiritual needs of a hundred thousand Catholics. The priests who recently came from Europe to assist us—Rev. (Benedict) Gasser, from Switzerland, the Rev. Fathers (Francis) Guth and (Francis) Masquelet, from Alsace, and Rev. Fr. Benke, from Bavaria,<sup>3)</sup> are a very great help to us. I expect similar assistance from Father (Joseph) Stahlschmid whom I ordained

recently (Jan. 18th, 1835). Yet we are greatly in need of priests for our own American home missions. Immigrant priests must always be placed on probation at least for a while, in order to accustom themselves to the manners and ways of Americans and to learn the English language; those who do not speak English are seriously handicapped in their pastoral work. You will realize from this, Father, how necessary are houses where the immigrant priests can be lodged for a time. It has long been my ardent wish to be able to erect a seminary where both native and immigrant priests might be educated. However, I lack the means to realize this so necessary work, necessary for the propagation of our religion. I am relying solely on Divine Providence and the benefactors whom God has provided in Europe during these past years.

"Remember me, and permit me to express again my heartfelt thanks for the goods sent. (Signed) Francis Patrick, Bishop of Arath and Coadjutor of Philadelphia."

The list of church goods sent directly to North America by the Swiss Society, without the intermediary of the Society at Lyons, is printed on page 334 of Number 10 of the Swiss edition of the *Annals*, and is not found in the Lyonese edition. This list includes the gifts sent during 1833 and 1834. According to this information, the Swiss Society dispatched to America one monstrance, one silver chalice and paten, both gilded, ten full sets of vestments, 15 albs, 87 purificators, 38 humerals, 16 palls, 12 cinctures, 38 towels, eight handstitched stoles of different colors, a pectoral cross adorned with precious stones and fastened to a gilded chain, a pair of pontifical sandals, five rochettes, one veil for a ciborium, a cloth to cover an altar, 38 dozen rosaries, several of them silver, 42 yards of white altar linens, more than a thousand holy pictures, nine crosses, two reliquaries, and a box of books. "All this was given," the account states, "to merit God's blessing and God's reward in heaven."

The following letter, written April 4th, 1835, was addressed by Sebastian Wutz to Rev. Charles Müller, Dean of the Benedictine Abbey of Einsiedeln.

"At last I have reached my destination. Inasmuch as I had promised you in Paris to send a detailed report of my present status, I will try to meet my obligation to an extent by transmitting to you a brief account of my voyage. I found that my preconceived notions about the city of Paris jarred with reality. However, I saw the churches filled with people of all classes and ages, of both sexes, praying with great devotion. At no time since leaving Marseilles have I been so impressed as here by such a vivid spectacle of vivid faith.

"The Pantheon, the most beautiful masterpiece of architecture I have ever seen, has stood ever since the French Revolution by itself—like an orphan—bemoaning the desecration which

<sup>1)</sup> The editor of the *Annals* added this note: "We hope to be able to ship church goods in the future in an easier and less expensive way."

<sup>2)</sup> Note of the editor: "A good priest of the Canton Unterwalden (Switzerland) some time ago shipped a box of books to the Rt. Rev. Bishop Kenrick and thereby granted the wish of that Prelate to a certain extent. Still larger shipments are following. We shall inform our readers of them some time later."

<sup>3)</sup> At that time Wutz was still on the ocean.—Note of the editor of the *Annals*. See W.'s letter printed below.



made it a mausoleum to receive the ashes of Voltaire, Rousseau and similar 'heroes' of the French nation.

"However, the exemplary spirit of religion found among the Parisian people everywhere is not hidden in the receptacles of their hearts; it reveals itself also by external activity, such as the charity practiced in the hospitals, the visits to the poor and others in adverse circumstances . . . .

"I likewise visited all other public buildings in Paris, as far as my time would allow. Much could be written concerning their beauty, but I shall not mention it here, passing over to a recountal of conditions in America. I shall begin with my sea voyage.

"On Jan. 2nd [1835] we left Havre, enjoying a most favorable wind for eight days. I felt well during this period save for the first day, when I was rather tired owing to the fact that I could eat very little. On the ninth day, however, a change set in. Heavy winds and storms were encountered and these lasted throughout the remainder of the voyage . . . . When we were about 40 English miles from the port where we were to stop, we met a brig, hailing from Malaga, which signalled us to stop. We complied and an hour later the brig came near our ship; members of the crew informed us they had been sailing for 72 days and that their provisions were exhausted. Thereupon our captain supplied them liberally with everything they needed . . . . Our voyage lasted 42 days and was retarded by many severe storms. We landed at New York on a Sunday [Feb. 11th, 1835] and I was struck by the stillness of the city on that day. Amusements, noise and business are all prohibited. The saloons are closed and only the European hotels and secret taverns have their customers. What a difference between America and Europe in this regard! Yet I was even more touched by the sight of the cross visible a great distance from the coast . . . . Many a time I have experienced similar delight at the sight of a cross on top of the Alps and mountains in the Catholic cantons of Switzerland, as I proceeded from a Protestant canton to the border of a Catholic canton . . . .

"Something else to be noted are the Negro Catholics who engrossed my attention considerably. How attentively do they listen to the sermons, how devoutly do they attend mass and how humbly and piously do they receive Holy Communion! What I saw here can be more easily felt than expressed in cold language.

"After I had rested several days from the hardships of the voyage, I paid a visit to a Jesuit Father well known to me, viz., the Rev. Father Helias,<sup>4</sup>) who is stationed at Conewago, 150 English miles from here. This visit proved profitable to me in various ways. I received first-hand information about American habits

of living and missionary practices. Conewago, incidentally, is in charge of the Jesuit Fathers. Catholics come here on Sundays and holydays from 20 to 25 English miles away. Since the country is settled chiefly by Germans, the ever-zealous Father Helias renders the greatest service to them. Not a day passes that he does not visit the sick, often 20 and 30 English miles distant. One may indeed apply to him the passage that the zeal of seeking the honor of God and the salvation of souls is consuming him. He not only teaches Jesus Christ, Our Lord, but imitates Him also, especially in His love for the poor. Father Helias will not leave sick people who are poor without giving them small sums of money to alleviate their penury. Such a man of God makes the scarcity of priests in America felt even more keenly. Oh, how many who have strayed from the Church would return, were they to have the opportunity to hear the Word of God preached by a true minister! How many Catholics living in indifference would be roused to new fervor, were they to hear now and then the doctrine of Love! This goes to prove that Catholics without the ministrations of priests are to be pitied . . . .

"Bishop Kenrick received me most cordially in Philadelphia. I reside in his house and take my meals with him. His brother [the future Archbishop of St. Louis] has opened his library to me; in a word, I am living here with men who treat me as a brother, who love and esteem me more than I deserve. I expect to be ordained a priest by the time you receive this letter.

"A large book could be written about Bishop Kenrick. He leads in everything. The good Bishop takes part in our morning and evening prayers, meditations and spiritual exercises, living all the while in the greatest poverty, poorer than the least mass-priest (Frühmessner) in Switzerland. In short, he is a Bishop in the best sense of the word.

"This is all I shall write you at this time. I hope soon to give you more important news regarding the Church in North America. Meanwhile, I thank you sincerely for your kindness and friendship. Greetings to all my good friends. (Signed) Sebastian Wutz."

The writer of this letter was a native of the Diocese of Ratisbon, in Bavaria, and he studied at the college of the Jesuit Fathers at Brieg, in Switzerland, where he had become acquainted with Father Helias d'Huddeghem. The Swiss Society for the Propagation of the Faith, whose director was a Benedictine Father, had paid his way to America. Whether he was ordained a priest I cannot say. The Diary of Bishop F. P. Kenrick (Lancaster, 1916) contains no mention of him, nor could I find any reference to him in the few directories I consulted.

The editor of the Swiss Annals appends to the above letter the note: "We had expected to publish also some reports sent by the Rev. (Francis) Guth who was so honorably mentioned by his Ordinary, Bishop Kenrick. How-

<sup>4</sup>) Regarding this missionary cf. *Central-Blatt and Social Justice*, Sept. and Oct., 1933.



ever, we must wait for them for some time. Probably we shall have to reserve them for the next number, since we now have so many reports about Tonkin and Cochin China" (p. 234).

When Fr. Guth finally sent his reports, they could not be printed in the Swiss Annals, because no special correspondence could be accepted, owing to the ruling of the Lyons Society which insisted that only their Annals might be translated into German (p. 471). The *Ohio Waisenfreund* in 1895 published a number of detailed reports written by Fr. Guth.

The financial report for 1835, printed in Number 11 of the Swiss Annals, states that "472 francs were spent for books" for Bishop Kenrick. "A favorable opportunity to buy valuable books, especially editions of the writings of the Fathers of the Church, was taken advantage of. These books were sent to Bishop Kenrick of Philadelphia; their arrival at their destination was announced by that Prelate in a most cordial letter of thanks" (p. 470). This letter likewise could not be published in the Swiss Annals. Apparently these volumes formed the nucleus of the seminary library of Overbrook, Pa.

JOHN M. LENHART, O.M.Cap.

## COLLECTANEA

WHILE the most distinguished among the Jesuit missionaries of Sonora and the Southwest, Fr. Eusebius Kino—an Austrian citizen although not of German blood—is rather frequently mentioned, the German confreres who were his contemporaries or followed after are rarely referred to. The unknown author of *Rudo Ensayo*, translated from the Spanish into English by Eusebio Guiteras, on the other hand, speaks of Fr. Ignatius Xavier Keller and Fr. Jacob Sedelmayer in one breath with Fr. Kino.

Having referred to the missionary efforts inaugurated by the Jesuits among the Papagos, Pimas of the Gila river, and other Indian tribes of that region, the writer mentions the three missionaries as the ones principally responsible for the undertaking. Besides these three missionaries, *Rudo Ensayo* frequently speaks of Fr. Joseph Och, "of Wirtemberg," the inventor of "two remedies so efficacious that, as his Reverence assured me (i. e., the author of the historical treatise) no one died among those who had made use of it; but, on the contrary all got up well after two or three days." The remedies are described thus:

"The first is to take a handful of dry estafiate, burn it, and make an atole of the ashes. The other is to take, likewise in atole, the peel of oranges, dried and ground. The estafiate employed is the one called by the Opatas Indians cupiso, and not the other herb of the species, which they call tuparo. Both being a kind of wild wormwood. The last named has no known virtue, except the power of driving away the bedbugs which can be accomplished by spreading the bed on the

herb, provided the person be able to stand the offensive odor."

The German Jesuits spoken of are but a few out of a large number active in Mexico from toward the end of the 17th century until the suppression of the Society of Jesus in the 18th century. Fr. Sedelmayer, who arrived in Mexico in 1735, was forced to leave the country in 1767, and survived the ordeal to which the exiled Jesuits were subjected, until 1779. He is, in some Spanish documents, called Soto Mayor.

The English edition of *Rudo Ensayo* notices also a Fr. Juan Mentuig, whom Buckingham Smith thought a Silesian. The historian of the German Jesuits active as missionaries in foreign lands in the 17th and 18th century, Fr. Huonder, knows no German missionary of that name. But his list of such missionaries enumerated a Fr. Nentwich, who came to Mexico in 1749 and labored in Sonora. He died in 1767 while the expulsion of the Jesuits from their Missions was in progress.<sup>1)</sup>

Although he knows well "Ol' Man River" in the 19th century "had heard the voices of all of us, his children," of that strange mixture composed of men of almost every European ancestry and of various creeds and intellectual and moral standards, James Truslow Adams asserts on the other hand:

"The great middle section of the Valley had been settled to a great extent by Germans. Such cities as Cincinnati and Milwaukee were strongly German and the national flavor of the old French St. Louis had changed from one side of the Rhine to the other."

The German immigrants did not, by any means, merely crowd the cities. Those who did so were largely men of the professional classes—most of them Forty-eighters—or artisans and, of course, day laborers. But together with tens of thousands of peasants and farm laborers not a few sons of German yeomen pushed on into the wilderness. In fact, Adams says:

"For the most part, however, these newcomers had gone on the land and became substantial farmers, as had almost wholly the great swarms of Scandinavians who had swept over the Northwest . . ."<sup>2)</sup>

A considerable number of all German farmers in the Middle West and Northwest were Catholics. To them and to the priests who accompanied them the Church in America owes the fine country parishes found in all parts of the former Northwest Territory and the upper regions of the Louisiana purchase. From the very beginning of these settlements, the parochial school was almost invariably an integral part of the rural parishes organized by Germans, no matter which particular ethnic group they derived from. The German-Russians, late comers to the Dakotas and western Kansas, do not in this respect differ from the Germans from the Rhineland (Franks) or lower Germany, who were of the old Saxon stock.

<sup>1)</sup> Huonder, *Deutsche Jesuitenmissionäre*, etc. Freib. 1899, p. 113.

<sup>2)</sup> Loc. cit., Boston, 1937, p. 311.



## THE CENTRAL VEREIN AND CATHOLIC ACTION

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.

The C.B. & S.J. is indexed in the Cath. Magazine Index section of *The Catholic Bookman*.

### Three Prelates Named to New Sees

THE transfer to different dioceses of three Bishops, well known to members of the Central Verein and Natl. Cath. Women's Union, was announced recently by the Apostolic Delegation in Washington, D. C., at the instance of the Holy See. Most Rev. Samuel A. Stritch, Archbishop of Milwaukee and Episcopal Protector of the N. C. W. U., was named Archbishop of Chicago; Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, was appointed Bishop of Wichita, Kan.; and Most Rev. Moses E. Kiley, Bishop of Trenton, N. J., was designated Archbishop of Milwaukee.

A participant in numerous conventions of the Wisconsin Branch of the C. V., as well as a number of meetings of the national body, Archbishop Stritch in 1936 consented to serve as Protector of the N. C. W. U. when that organization received an Official Mandate for Catholic Action from the Bishops' Committee at Washington. His Excellency was ordained in 1910, consecrated Bishop of Toledo in 1921,

and nine years later appointed Archbishop of Milwaukee.

Bishop Winkelmann has obtained national commendation for his efforts in behalf of the Catholic Rural Life Conference. The director of the St. Louis Archdiocesan Conference, His Excellency has promoted for many years the spiritual and material welfare of the inhabitants of rural areas throughout the Archdiocese. A life-long member of the C. V., as was his father before him, Bishop Winkelmann has co-operated generously with many undertakings of our organization, attending State Branch and national conventions on frequent occasion, and assisting the St. Elizabeth's Settlement and Day Nursery, as well as the missions. As pastor of St. Francis de Sales Parish, His Excellency established the largest Maternity Guild in the country and supervises one of the largest societies affiliated with the C. V., St. Francis de Sales. Bishop Winkelmann was ordained in 1907, serving as assistant pastor in St. Charles and pastor in Richfountain before coming to St. Francis de Sales Parish. He was consecrated a Bishop in 1933. His Excellency will replace the late Bishop Augustus J. Schwertner, who died last year, as Ordinary of the Diocese of Wichita.

With the transfer of Archbishop Stritch to Chicago, to succeed the late Cardinal Mundelein, Bishop Kiley was named to succeed Archbishop Stritch. Members of the C. V. will remember Bishop Kiley especially for his attendance at the 1938 convention of our organization. His Excellency pontificated at the convention mass on that occasion.

### The Social Question to the Fore

WHEN the C. V. first began to call attention to the existence of a Social Question in our country many years ago, the leaders of the organization were promptly derided for their "ignorance" in pointing to something that "did not exist." The prevailing attitude at that time, and for many years to come, was that should the social question ever crop out in our country, "it will promptly and easily be solved."

Undeterred by the ridicule and even contempt of their fellow men, members of the C. V. began to study the question with greater thoroughness. The leaders focused attention specifically on the problems besetting society, problems demanding solution if society were to be saved, but the ridicule persisted even as late as 25 years ago and in some instances longer. It should be noted that the scoffing was by no means confined to non-Catholics; many Catholics were just as guilty in complacently ignoring evident facts, adding their voices to the general cry of derision.

After the war, when the world entered upon an era of unparalleled prosperity, the social question was again relegated to the background.



Came the depression and the warnings of other years began to be heard, in some cases for the first time. The number of newspaper and magazine articles, leaflets, pamphlets, and books published within the past ten years and bearing on the social question is staggering. A striking illustration of this is the relative size of the lists of material for study on the social question being issued today as compared with those of a quarter-century ago.

In 1915 the Director of the Central Bureau published an exhaustive list of pamphlets and books by Catholic authors dealing with the social question. This leaflet is quite small and the total number of references is not large by any standard of reckoning. On the other hand, within recent months there have been issued three different lists, all carefully selected, devoted merely to particular phases of the subject, but even at that the total number of references contained in these lists is tremendous. For instance, a classified list of publications issued by the Catholic Truth Society of London occupies 64 closely packed pages alone. The "Key to Sources on Christian Social Reconstruction," prepared for study club use by Rev. Jos. F. MacDonnell, S.J., and Rev. Jos. F. Quane, S.J., is 47 pages in length, while the "Study Club Handbook," arranged by Rev. George A. McDonald, S.J., contains 40 pages.

American Catholics are apparently attempting to make up for lost time and by a desperate burst of energy to acquire at least a talking knowledge of the social question. Members of the C. V., however, by reason of their long familiarity with the problem, should be in a position to take the lead in guiding the efforts of serious minded men toward an understanding of the difficulties involved and the principles that must be applied to effect a remedy of present social ills.

### Family Allowances

**S**TUDY and discussion of the question of family allowances were proposed to members of the Central Verein by last year's general convention. Calling attention to the commendation expressed for the plan by the late Pope Pius XI, as well as the fact that in various European countries family allowances have been successfully incorporated into the industrial system, the resolution of our organization urged affiliated units to promote the plan wherever possible and bring it to the notice of industrialists in their respective communities.

That population generally is declining can no longer be denied. Equally true, many workers are tempted to shirk their responsibility as heads of families to see the number of children increase, in great part because of economic stringency, unemployment and the difficulty if not inability to find houses for a family of more than one or two children. The action of the

C. V. in promoting a system of family allowances is therefore both imperative and timely.

Family allowances, although little known in America, are essentially a means for the economic rehabilitation of the family which, as an economic unit—to quote E. R. Roper Power, Ph.D., writing in the *Catholic Medical Guardian*—is showing signs of strain. Because it is no longer a unit of economic production, but a unit of consumption, it is essential the family's income be brought into proper accord with its outlay. The remedy of family allowances, conceived on an adequate scale, Dr. Power considers the foundation of our population policy.

Family allowances must not, of course, be looked upon as charity; Dr. Power believes "they are due in justice as a payment for a vital social function." Nor does he want them regarded as conferring differential advantages on child bearing; "they do but remove," he believes, "the present premium on bachelorhood and the small family, in other words the premium on sterility."

The admirable system of "family allowances" was started in France by Catholics. Some sixty years ago Leon Harmel established a fund, formed by the contributions of all the workmen, and from this fund fathers of families received a weekly allowance for children. Then, during the war, M. Romanet, of Grenoble, began himself to pay, and persuaded other employers to pay, allowances for each child of their working men, in addition to their wages. Better still, he invented the *Caisse de compensation*, or equalization pool. So that no employer could discriminate between single men and married men with families, and only provide work for the childless, the employers agreed to pay proportionate amounts into a central fund, and from this fund the allowances were paid. In 1918 there were two such pools paying allowances to men in their particular industries. In 1920 there were six; in 1921, 72; and in 1924, 152. In 1932 the payment of allowances through these pools was made obligatory by law.

All employers pay into the particular fund of their industry. They pay either an agreed percentage of their wage bill, or an amount according to the number of the men they employ. From these funds the allowances are paid and in most cases directly to the mother by postal order. For the first child the allowance is five percent of the average salary of the district. This is to be paid till the child's fifth year. For a second child the allowance is ten percent; and for the third and subsequent children fifteen percent. These payments continue till the seventeenth year of each child.

A law of April 2, 1939, decrees that the above minimum scale of allowances must be increased when the mother remains at home, and also in the case of widows, and of wives whose husbands have deserted them.

It is to be noted that these allowances for



children, for mothers, for widows and their children come from the central fund of the industries. It is therefore industry that pays all the allowances and not the State. Nor do the workmen contribute to the funds.

### The State Invades the Nursery

THE tendency to extend the educational apparatus of the State until every minor shall have been gathered into some kind of an educational institution is favoring the addition of nursery schools to kindergartens. Such schools would take from the arms of the mothers, as it were, children not yet of kindergarten-age.

Our San Francisco convention took cognizance of this trend by devoting a resolution to nursery schools. The pronouncement is indeed timely. Senator Pepper is sponsoring a bill in Congress asking "Federal assistance for promotion of kindergarten education." That is the title of the bill; but the report on the measure states the intention of the measure quite definitely: "To promote the general welfare through the appropriation of funds to assist the States and Territories in providing more effective programs of public kindergarten or kindergarten and *nursery school education*." Moreover, the National Kindergarten Association is promoting adoption of the concurrent bills, H.R. 6474 and S. 2510. The letter addressed by this group on Jan. 3, 1940, to the members of Congress, asking their support "for this kindergarten measure" rests its appeal on the rather artful argument that the criminality existing among the American people makes more kindergartens necessary. And the same argument is used in the report which accompanies Senate bill 2510.

This particular document furthermore quotes Senator Royal S. Copeland, who, on Feb. 3, 1937, delivered himself of the opinion that "the efforts of those who are promoting parent education, kindergartens, and *nursery schools* are directed toward laying a firm foundation of character and citizenship training . . . So long as the parents, themselves often young and immature, are left unaided in their task of training the child, all too many children will enter the later period of formal education permanently handicapped. One or two percent of these grow into adults who, through crime and anti-social acts, threaten our Democracy."

The promoters of the measure, which is intended to authorize an appropriation of \$4,000,000 for the fiscal year 1941, evidently expect that, since none of the 48 States require communities to support kindergartens, by extending aid to the States and Territories which have established kindergartens, "an incentive will be provided and that more and more States will take advantage of the opportunity afforded them in making such training available to the children of this Nation."

It is quite true what the Executive Secretary of the National Kindergarten Association, Miss Bessie Locke, says in her letters to the Congressmen. Having cited Solomon's well-known dictum regarding child training, she declares: "And all of our modern-day psychologists are continually reiterating that life-long attitudes and habits are formed before the age of six." But since a child is endowed not merely with reason but also with a soul, and this "our modern-day psychologists" neglect to take into account, it needs more than a teacher's admonition to be good and "keep in the middle of the road." The true reason for the condition deplored by the educators asking an extension of the kindergarten system in the direction of nursery schools is the one which caused Pius XII, in the Encyclical Letter *Sertum laetitiae*, to raise his voice "in strong albeit paternal complaint, that in so many schools of your land Christ is often despised or ignored, the explanation of the universe and mankind is forced within the narrow limits of materialism or of rationalism, and new educational systems are sought after which cannot but produce a sorrowful harvest in the intellectual and moral life of the Nation."

### TOWARD A CORPORATIVE ORDER

BEFORE it will be possible for Catholics generally to promote the corporative system, much preliminary and basic knowledge must be acquired by those interested in the system. As a source of such information the new pamphlet published by the Central Bureau, "What is Corporative Organization?", is indispensable. The most extensive brochure yet issued by the Bureau, its 96 pages are filled with fundamental explanations of the nature of corporatism, its function, and particularly what corporative society is not. Copies may be obtained from the Bureau at 50 cents each.

The breakdown of society, the author, Rev. Richard Arès, S.J., comments, has been caused by "the destruction of the organic units which formed the living body of the nation. With the ascendancy of rugged individualism the direct effect of this destruction has everywhere been a cruel triumph of the despotism of a single person, or of a group, over the masses." Only a return to "the organic view of society" will furnish the remedy for this condition. This view, the author contends,

" . . . results logically in the establishment of a reign of social organization in which society no longer appears as a collection of atoms mechanically united together, but as a harmonious unification of living bodies. Each body is distinct and properly subordinated and co-ordinated one to another, with a view to the general and common good. This is precisely the general outline of the corporative régime."

A definition of corporatism is offered thus:

"It is that type of organization which is based upon



the association of men according to their natural interests and functions in society, and is necessarily completed by the public recognition of these respective groups."

"How will the workingman fare under a corporative system?" is a question frequently asked. Fr. Arès answers it as follows:

"There will be three chief advantages to the working man as a result of organizing the vocational groups: 1. to re-establish a balance of power among conflicting forces; 2. to introduce some general rules for determining the rate of labor contracts; 3. consequently, to safeguard the interests and rights of the workers."

Commenting upon one of the fundamental features of the plan, the author insists the organization of vocational groups "is necessary even by virtue of the natural law."

"Today," he asserts, "such organization appears as an indispensable condition to the re-establishment of the social order and the common prosperity. The reason is that it is so necessary for the common interests of all as an obligation from which no one henceforth may escape without failing in his duties toward society, and without violating social justice and charity." Later on he affirms that the system is necessary because "it answers a desire, a demand of nature . . . It is the only way to correct the present social disorder. No one wishes this condition to exist any longer and the majority are unwilling to have recourse to the State."

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Recently in this column it was affirmed that there exists a fundamental distinction between the corporate or corporative State and corporative society. On that occasion Rev. Charles Bruehl was quoted as insisting this distinction be observed by writers and lecturers on the subject. Striking confirmation of Fr. Bruehl's opinion is found in the article, "A Corporative Society," by Rev. E. J. Coyne, S.J., published in the *Examiner* of Bombay.

"Only downright ignorance of elementary sociological notions, or else downright dishonesty could mix or confuse these terms," Fr. Coyne asserts. "But they have been confused," he adds, "and what is more, the Pope's authority has been put forward on behalf of the 'corporative State'—a thing that should call forth a protest from every loyal Catholic." By way of proof the author cites the encyclical *Quadragesimo anno* itself: "Perhaps nothing is more clearly or strongly expressed in the encyclical than this distinction of the State from the corporative organization."

As we have pointed out frequently, the State may assume whatever form the people wish—monarchy, oligarchy, aristocracy, republic, democracy, etc. But so far as the corporative system is related to government, the only criterion is that the State be legitimate, rule justly, and keep within its own sphere. "The State, therefore," wrote Pius XI, "should leave to smaller groups the settlement of business of minor importance, which otherwise would greatly distract it."

Concluding his remarks on the distinction referred to, Fr. Coyne says: "Were any other proof needed of this important point—namely,

that a corporative society is not the same thing as a corporate State—the Pope's clear criticism of the Italian Fascist Corporate State would clinch the matter." By insisting upon the fundamental difference between the corporative State and corporative society, Catholics speaking or writing on the subject should have little difficulty in overcoming what has come to be a stock objection to the corporative plan: the supposed relationship between corporatism and totalitarianism.

## YOUTH MOVEMENT

### Shall We Ignore Them?

REPEATED reference has been made to the extent of unemployment among young men and women, not a few of whom have become embittered by the injustice of an economic system that grants much to the few and little to the many. To the credit of youth it may be said the majority are not concerned with acquiring great wealth; they are rather interested in finding their places in society and obtaining at least a measure of economic security—something that has been denied to them, for the most part.

However, it must be admitted that the larger number obtain employment, whether through the influence of friends or relatives or through other fortunate circumstance; it is from this class comes the bulk of the membership in youth organizations, Catholic and non-Catholic. But it is the other class deserves even more careful attention. These young people, possibly without influential connections, are unable to find a position, or succeed only after many heart-breaking weeks or even months of frantic search. And being members of the "outside fringe" of workers, they must work for low wages or salary, as a general rule, and are the first to be discharged whenever "retrenchment" is necessary.

After a number of years this group becomes discouraged. Unable to marry for lack of adequate finances and security, or even to indulge in the luxuries they would wish to have, foremost of which is an automobile, they become resentful of their condition. For this reason members of this class are ripe for membership in radical organizations that promise better times by any means, including revolution.

This condition applies not only to the individuals having little formal schooling, but to not a few young men and women of high school, college and even university training. In the latter case the problem is even more acute, because the high school and college graduate has "lost" several years by attending school and thus faces the world at a much later age than his less "educated" fellow. And the longer he attends school the less inclined he is to accept any but a white-collar position—and most jobs of this sort pay notoriously low salaries. The ironical part of the situation is that the majori-



ty have continued their schooling because it has been impressed upon them that the longer they remain in school the larger will be their paycheck. Curiously enough, however, there is a severe shortage of certain kinds of skilled labor, but the white-collar aspirants cannot fill these jobs because they have not been trained in a particular craft or in most cases even to work their hands.

Leaders of Catholic youth groups should appreciate this condition and make every effort to contact and help this class of young men and young women. Arranging courses of study and meetings to attract this group, giving the members a deeper insight into the relationship of employment to life and eternity, a knowledge of their rights and duties, helping them solve their problems and even on occasion assisting them to obtain better positions—are endeavors worthy of the best efforts of a Catholic youth movement or single organization. Feeding the disillusioned young man or woman the opiate of frivolous social affairs is dangerous, provided no attempt is made to minister to their real needs.

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An important, though subsidiary, function of the C. V. Youth Movement is the prevention of delinquency. Largely as a result of the depression, which has kept thousands of young men idle, and of the technological changes which have shortened the hours of work, youth today find themselves with more time on their hands than at any other period in history. Attention is called to this fact by Rev. Edward A. Bruemmer, director of the C. V. Youth Movement, in his communication for February to affiliated societies. "It is during the hours of leisure time that young men get into trouble," he writes, "and our organization should provide adequate recreation, sports, etc., to prevent this blot on the face of society."

"To attain this end," the second vice-president continues, "money is required, although not in very great amounts. Young men should be taught to pay their own way as far as possible, but supplementary help from interested individuals should not be lacking." Regarding the specific problem of delinquency, Fr. Bruemmer suggests the delinquency-prevention programs followed by the Grand Rapids, Mich., and Cleveland police departments be studied. Those interested in this phase of the youth problem may obtain further particulars from Fr. Bruemmer.

Wholehearted participation in the season of Lent, discussion of the C. V. resolution on leadership, the philosophy of recreation, and the Negro problem, as well as sponsorship of various sports are recommended for the month of February as activities for youth groups.

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Students attending the University of Detroit have organized a discussion group to study various phases of the labor problem and the social encyclicals of the Popes.

Weekly meetings are held in one of the University buildings. The group intends to delve more deeply into the social question in the course of time.

## CO-OPERATION AND CREDIT UNIONS

IN the little country of the Finns, which has loomed so large in the foreground of public interest in recent months, the co-operative movement is said by Mr. Gore, writing in the *Co-operative Review* (Manchester), to be divided into four main sections. The central organization undertakes the purchase of agricultural requirements; a federal body, its members are co-operative retail societies and dairies. Seeds, feeding stuffs, artificial fertilizers, and machinery are supplied. It handles 50 to 60 percent of Finland's wholesale trade in seeds, 40 percent of the total trade in fertilizers and cattle foods and has equipped 75 percent of the Finnish dairies with dairy equipment.

The second branch of the rural movement is concerned with actual production and marketing of commodities. There are some 676 co-operative dairies, and these manufacture butter and cheese, marketed by a co-operative butter export society which, in 1938, exported 92.9 percent of the total Finnish export of butter to England and other countries.

The third branch of this movement is concerned with providing credit for farmers. Professor Hannes Gebhard, who lectured in Agricultural Economics at Helsinki University, and who was one of the chief promoters of co-operation in the country, was an ardent advocate of the Raiffeisen Credit System. He succeeded in developing a strong credit union movement which has granted farmers loans at low rates of interest. The Central Co-operative Bank (O. K. O.) and 1123 credit unions form an integral part of the rural Finland.

Perhaps the most imposing branch of the country's rural movement is to be found in the consumer-societies formed since 1899. Actually there are two Co-operative Consumer Movements in Finland. One is called the Neutral Movement, and embraces mainly farmers; the other is called the Progressive Movement, largely confined to industrial workers. The former had 299,315 members in 417 societies in the year before last, while the Progressive Consumers at that time had a membership of 306,673 in 125 societies. Since 1904 the co-operative retail societies are organized in the Finnish Co-operative Wholesale Society. Its affiliate, the General League of Co-operative Stores, is concerned chiefly with propaganda, education, and legal advice. Known as the Y. O. L., this organization also conducts the co-operative college in Helsinki and publishes a weekly journal, *The Common Good*, which enjoys the largest circulation of any paper in Finland.

Some years ago a controversy resulted in a split in the Finnish co-operative movement and the organization of the Progressive wing whose membership is more urban than that of the neutral movement. Both movements have a low-price and low-dividend policy. They are responsible, by reasons of their trading power, Mr. Gore, a member of the Co-operative College staff (Manchester), thinks, for the low retail price level prevalent in Finland.

Undoubtedly, co-operation would suffer a severe blow were Finland to succumb to her mighty and cruel neighbor. Unless the warring nations come to terms soon, it is to be feared that "the bear who walks like a man" and acts like a demon will have his revenge for the initial success of the brave little nation which was willing to face so terrible an antagonist.



Endorsements of the Parish Credit Union movement, by two prelates of Minnesota in communications addressed to the director of the Minnesota Credit Union League, are reprinted in the December issue of the *Vereins-Bote*, organ of our Minnesota Branches.

Most Rev. John H. Peschges, Bishop of Crookston, comments that "the Parish Credit Union has been not only a worth while undertaking but also a source of blessing and satisfaction to all persons connected with it, whether as officers or as thrifty depositors or as borrowers, and we express the hope that the comparatively small number of Parish Credit Unions now in existence in the Middle West will soon grow to the proportions becoming recognized as a standard source of credit for the members of individual communities."

A similar statement was addressed to the League by Rt. Rev. Abbot Alcuin Deutsch, O.S.B., of St. John's Abbey, Collegeville, Minn. "While the Credit Union is not going to bring about the solution of all our economic and social problems," Abbot Alcuin writes, "I do hope it will enjoy ever-increasing favor. I look upon it not merely as a means to keep some from becoming more impoverished and others from waxing richer by feeding on the needs of their fellowmen; I regard it also as a powerful factor in the spread of the spirit of co-operation, without which we can have neither economic nor social well-being."

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It was not until a Credit Union had been established in his parish for nearly two years that Msgr. Robert Sherry, of St. Andrew's Church, Cincinnati, was fully converted to the movement. The Monsignor drew attention to this fact in an address recently before representatives of a number of Credit Unions in the city. The speaker urged the members of his audience to co-operate with him even more wholeheartedly from now on in the promotion of these credit organizations.

Not a few Credit Unions, Msgr. Sherry observed, have been instrumental in bringing fallen-away Catholics back to the Church. Others have been transformed from lukewarm to ardent Catholics by reason of their participation in Credit Union work.

After reporting on this address of Msgr. Sherry, Mr. Sterling Parks, of Cleveland, states he has made good use of the Credit Union material published in the columns of our monthly in promoting Credit Unions in his city.

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More and more are Credit Unions coming to realize the advantage of putting their message before the public. Hardly a week goes by that we do not receive some printed matter, leaflets, broadsheets, etc., issued by a Credit Union.

The annual report of the St. Mary's Parish C. U., of Caraghar, Ohio, where Rev. J. Fridolin Frommherz is pastor, is a case in point. In the four years of the organization's existence, the membership has increased from 152 to 262 and assets from \$2,090.18 to \$17,031.09; loans, on the other hand, have increased from \$2,235 the first year to \$39,555.76 during 1939. A four percent dividend was paid to shareholders.

The fourth page of the four-page report was devoted to publicity information. The low interest rates are

mentioned, and emphasis placed on regular savings. It is stated, for instance, that \$1 deposited each week in the Credit Union will yield \$634.05 after ten years, while \$5 deposited weekly will bring \$3,174.83 after a like period.

Recently parishioners of Our Lady of Perpetual Help Parish, of Rochester, N. Y., whose pastor is Rev. Francis Hoefen, received a circular explaining the principles, purposes and accomplishments of the local Parish Credit Union. This Union, with which a number of C. V. members are actively associated, has enjoyed remarkable success in the comparatively short span of its existence. It was founded through the efforts of the Rochester Federation of the C. V. of New York.

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It augurs well for the continued growth of the co-operative movement that younger people are becoming interested in this phase of co-operation. At the present time consumer co-operatives are in operation on the campuses of not a few universities and colleges, both Catholic and non-Catholic, throughout the country. Not only are the students interested but have undertaken to popularize the movement.

Recently the *Varsity News*, weekly publication of the University of Detroit, printed an article showing the relationship between the co-operative movement and Catholic Action. The author, Alfred Jantz, son of Mr. John N. Jantz, trustee of the C. V., refers to the Nova Scotia experiment, the pronouncement of the Bishops' Program of Social Reconstruction (1919) on the evils of the profit system, and the statements of the Holy See, particularly Pope Pius XI. Appended to the article was a list of books and pamphlets on the subject.

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While reporting to members of the Grand Rapids, Mich., Police Credit Union that a dividend of six percent would be paid for 1939, the treasurer-manager announces that henceforth only five percent will be returned. The surplus, it has wisely been decided by the board of directors, will be used "as additional benefits for members" and also to provide a fund "to rely upon for dividends, should a 'rainy day' appear in the future." This policy conforms with the opinion of many State Banking commissioners and definitely with the frequent utterances of the C. V. and the Central Bureau, that dividends should be reduced to a figure comparable to prevailing interest rates.

The annual report of the Union contains the remarkable information that in the nearly five years of the organization's operation a loss of only \$8.09 has been sustained on loans totaling many thousands of dollars. The significance of the figure may be more fully appreciated when it is realized the Union last year granted loans of almost \$30,000.

Operating expenses are kept at a minimum; office furniture and fixtures, for instance, are listed at only \$140. The Grand Rapids C. U. now insures all loans against the death of the borrower; premiums for this insurance amounted to \$240 in 1939. The Union is promoting the idea of Christmas and vacation savings accounts which are handled as demand deposit accounts; interest of three percent is paid on this type of deposit.

Enclosed in the annual report was a copy of a leaflet published by the Michigan Credit Union League, on "The Nature of Credit Unions."

One of the promoters of the Grand Rapids Union, and an official of the organization, is Mr. Gregory Vogt, a former staff member of the Central Bureau.



Officials of the St. Leonard's Federal Credit Union, of Brooklyn, have organized a consumers' co-operative as a further venture in the field of economic service. Of comparatively recent origin, the Credit Union has progressed satisfactorily and it was felt that a co-operative would round out the work of the organization.

The initial meeting took place at the Union's offices on Jan. 10th and was arranged by Mr. John A. Gehringer, co-worker of our New York Branch.

The announcement of the meeting explained the purpose and function of a co-operative. The objective was stated as follows: "Co-operatives carry out the Christian principle, help one another; they help especially the poor and such as need help; they help the consumer to get more for his money, thus enabling him to raise his standard of living; they tend to avoid useless waste caused by competition in business; they help to create steady employment; in general, they tend to remedy the worst evils of the capitalistic profit system."

Membership in the organization will not be restricted by race, creed, color, or place of residence. Purchase of two shares of stock and payment of a one dollar registration fee are the only qualifications demanded. The co-operative will adhere closely to the principles of what has come to be known as the Rochdale system.

## THE C. V. AND ITS BRANCHES

### Convention Dates, Tour Plans Announced

THE 1940 convention of the C. V. and N. C. W. U. will take place in New Ulm, Minn., on Aug. 24-28, President William H. Siefen announced recently following a conference with officials of the Minnesota Branch and of local societies.

Encouraged by the response which greeted the announcement a tour in conjunction with the convention is contemplated, the tour committee has proceeded with preliminary arrangements. While the itinerary has not been definitely settled, tentative plans have been released by the committee. A major problem before the committee is to determine the time and place the delegations from middle western and western States will meet the tour party from the east.

According to the advance information, the delegates will leave New York City on Saturday, Aug. 17th, for Buffalo where they will spend the night. Following mass early Sunday morning the delegates will visit Niagara Falls, leaving Buffalo Monday morning and arriving in Cleveland several hours later. Sight-seeing trips will be provided in this city and the party will reach Chicago late in the evening. Tuesday will be devoted to sight-seeing trips in Chicago, including two to Mundelein and Techny. Leaving Chicago early Wednesday, the delegates will reach Milwaukee before noon and the following day will visit the Dells of the Wisconsin river, remaining there overnight. After spending the night in St. Paul, the tourists will be taken by bus to New Ulm in order that they might have the opportunity to see many points of historic interest as well as natural beauties, particularly in part of the Minnesota River valley. Stops will be made at several of the numerous German-Catholic villages along the way.

On Wednesday, Aug. 28th, the delegates will leave New Ulm on the return trip, spend the first night in St. Paul, from whence they will go to Detroit by way

of Chicago. On Friday evening they will depart for Buffalo aboard a lake steamer, reaching this city the next morning. Arrangements have been made for the delegates from New York to go directly to Utica from Buffalo, to participate in the annual convention of the New York Branches.

According to information received, local societies in Milwaukee and St. Paul will tender a reception to the delegates during their stay in these cities.

## Promoting Maternity Welfare in Canada

COMMENTING upon the arrangement to co-ordinate the Maternity Guild apostolate with the League of St. Gerard, of Canada, the second issue of the League's *Bulletin* published in Toronto states an attempt will be made to promote the Maternity Guild in Canada. "We have said that one of the grave contributing causes to the prevalence of birth control is the economic stress of our times," the publication affirms. "Hence the League of St. Gerard welcomes any plan or movement which will help to relieve this stress on the poorer families."

"It was with great joy then," the article continues, "that we learned of the splendid work being done by the Catholic Maternity Guild Apostolate initiated and guided by Rev. Joseph J. Schagemann, C.S.S.R." Mention is also made of the latest Central Bureau leaflet on the subject. The arrangements for collaboration between the Guild and the League were effected some time ago during a conference in Toronto attended by Fr. Schagemann.

The League of St. Gerard holds the problem of birth control to be essentially a religious problem. Accordingly, it seeks to solve the difficulty by "an ever-growing organized crusade of prayer to God against the forces of anti-life." Approval of the League's purposes has been expressed by Cardinal Villeneuve, O.M.I., of Quebec, and ten other Canadian Archbishops and Bishops. Cardinal Villeneuve, in fact, granted an indulgence of 200 days upon recitation of the prayer to St. Gerard.

The organization is promoting its cause by means of Catholic publications, the radio and public addresses.

## Central Bureau Expansion Drive Gets Under Way

FORMAL inauguration of the campaign by the C. V. of Minnesota to raise \$10,000 as its quota of the Central Bureau Expansion Drive Fund took place recently. At a special meeting of the executive board held in St. Paul 22 officers and members were appointed to address affiliated societies throughout the State, explaining the Bureau's function, purpose and scope of activities. Principal speaker at the meeting presided over by President Bernard Hoepfner was Mr. J. M. Aretz, head of the Catholic Aid Association of Minnesota. Mr. Aretz outlined the procedure to be followed in the campaign and indicated the necessity of reaching the goal.

More recently, on Jan. 16th, the Rochester Federations of the C. V. and C. W. U. of New York sponsored a social gathering in St. Jo-



seph's auditorium for the benefit of the Fund. Chairmen of the various committees were Rev. Joseph H. Gefell, Rev. Stephen W. Aulbach, C. SS.R., Joseph T. Otto, Philip H. Donnelly, William J. Fuehrer, August Maier, Harry de Cocq, Ray Hermle and Edward T. Heberle.

These endeavors of the Minnesota and Rochester sections of our organization have been undertaken in response to the instructions of last year's convention that \$75,000 be collected whereby to expand the activities of the Central Bureau. Mr. F. W. Heckenkamp, member of the C. V. Committee on Social Action, was named general chairman of the Drive Committee.

As mentioned on a former occasion, the Minnesota Branch quickly raised its quota of \$30,000 at the time of the original Endowment Fund campaign some 20 years ago. Realizing, however, that the income from the present fund of \$225,000 is inadequate for the Bureau's purposes, as a result of reduced interest rates obtainable on sound bonds, and that the desired expansion can not be attempted without added funds, officers of the Branch are co-operating wholeheartedly with the suggested expansion drive. Officials expect to collect more than \$5000 before this year's convention opens.

It is to be hoped other affiliated Branches will co-operate with the national committee in helping to complete the amount promised for the Bureau.

### Timely Addresses at District League Meetings

**R** EPORTS on the Catholic Labor College of Rochester, the jubilee of the Kolping Society and discussion of the two recent papal encyclicals featured the December meeting of the C. V. of Rochester. Rev. Joseph H. Gefell reported in detail on the C. V. convention of last summer, while Mr. William Wittman discussed the guild system of the middle ages and its application in Germany even following the World War.

The cardinal points of *Summi pontificatus* and *Seruum laetitiae*, encyclicals issued by Pope Pius XII, were explained by Mr. Philip H. Donnelly, member of the C. V. Committee on Social Action. The speaker suggested the organization sponsor a course of study on these documents.

Arrangements were completed at the meeting for the members to attend the annual mass read Jan. 14th for the late Rev. Jacob F. Staub, former friend of the Branch.

Despite icy streets and severely cold weather, a representative number of delegates attended the January meeting of the St. Louis and St. Louis County District League. The meeting took place on Jan. 8th in the auditorium of Resurrection Parish; among those participating were a number of the parishioners.

Guest speaker was Mr. F. P. Kenkel, Director of the Central Bureau, who discoursed upon the obligation of Catholics to engage in Catholic Action and social action. Mr. Kenkel emphasized two points: participation in Catholic Action, as enjoined upon the laity by Pope Pius XII in his encyclical *Summi pontificatus*, and the obligation to prepare, especially by study, for engaging in the social apostolate, as stressed by Pope Pius XI in the encyclical *Quadragesimo anno*.

Rev. George Dreher, the pastor, welcomed the dele-

gates and spoke of the services the speaker has rendered in promoting Catholic Social Action in the United States.

### Benevolent Societies

**A** CONSTANT growth over a period of 42 years has been recorded by the St. Joseph's Benevolent Society of Milwaukee. This organization, composed of a number of parish organizations, on Jan. 1st reported assets of \$377,137.12 with a combined membership of 2117.

During 1939 \$12,775.76 was paid out in sick benefits and \$9050 to the estates of deceased members to satisfy death claims. It is interesting to note that after the first year of its existence, St. Joseph's Society had assets of slightly more than \$23,000. This figure, representing \$28.95 per member at that time, has increased to the present total, representing \$178.14 per member.

A net gain of two members was recorded, the 102 admissions offsetting the 32 deaths and 68 cancellations. Listed among the receipts for the year are \$26,936.70 in dues, \$15,508.57 as interest returns on mortgage loans, and \$2,333.98 as rent from real estate. Income was greater than expenses by \$13,446.70. The average age of the members who died during the year was 67 years. Of the 32 deceased members 12 were women.

### Necrology

**B** Y the death of Most Rev. J. Henry Tihen, retired Bishop of Denver and for many years a Life Member of the Central Verein, our organization has been deprived of a valued friend and counselor. His Excellency departed this life on Jan. 14th in St. Francis Hospital at Wichita, Kan., where he had been confined for several years. The deceased was 78 years old.

Members of the C. V. will remember Bishop Tihen for his participation in a number of C. V. conventions particularly that of 1932 in St. Louis, at which His Excellency delivered one of the major addresses. His interest in our efforts may be gauged in part by the fact that he established two In Memoriam Enrollments on behalf of his mother and father.

Bishop Tihen was born in Oldenburg, Ind., on July 14, 1861. He attended St. Benedict's College, Atchison, Kan., and St. Francis Seminary, Milwaukee, and was ordained on Apr. 26, 1886, by Archbishop Kenrick for the Archdiocese of St. Louis. The young priest was called to the Diocese of Wichita by the late Bishop Hennessey and remained there until his consecration as Bishop of Lincoln, Neb., in 1911. Six years later, on Sept. 21, 1917, His Excellency was appointed Bishop of Denver, in which office he served until 1931 when he was compelled to retire owing to ill health.

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A veteran of the Catholic press in America has gone to his reward: Louis Blankemeier. The deceased, previous to his retirement, had been manager and editor of the *Herold des Glaubens* for a lifetime, always deeply devoted



to his work. In fact, it may be said that he had no other interest in life, outside of his religion and family, than this at one time influential Catholic weekly and the annual almanac, "Der Familienfreund." It is particularly the latter publication the deceased deserves to be remembered for, because it undoubtedly exerted a far-reaching influence of a cultural nature. During the forty years of its existence, this annual sought and found its contributors among both European and American writers. The illustrations were chosen with discrimination and all told the "Familienfreund" may be ranked among the leading German almanacs of which a number were at one time published in our country. Should it be proven the best of Catholic almanacs, this would be due entirely to the consistent and conscientious efforts of the late Mr. Blankemeier.

For financial reasons the *Herold des Glaubens*, founded in 1851, was consolidated with the semi-weekly *Amerika*; the deceased continued as editor of this edition until the untimely collapse of the daily *Amerika*. This blow fell heavily on Mr. Blankemeier, who had devoted fifty years of his life to the *Herold des Glaubens*, whose reputation as one of foremost among the German Catholic papers of the country was so ably sustained for so long a time. A victim of circumstances over which he had no control, he retired into private life, having resided at Kirkwood near St. Louis for many years. Several children survive their father, among them the Rev. Fr. Ernest J. Blankemeier, of Arcadia, Mo., who read the funeral Mass for the deceased on January 23rd in the suburb's parish church, St. Peter's.

## MISCELLANY

**S**ALISBURY, located in the north central part of Missouri, will be the scene of this year's convention of the Cath. Union of Missouri, President Cyril J. Furrer announced following a recent meeting of the executive board. The convention will take place in September.

Meeting jointly with the men will be the women's Branch and the young men's section. The invitation to conduct the convention in Salisbury was tendered by Rev. Francis Hochgesang, pastor of St. Joseph's Parish, and the St. Joseph's Benevolent Society, an affiliate of the men's Branch.

The 1941 convention of the C. V. of New York will take place in New York City, site of the annual convention of the C. V. and N. C. W. U. in that year. Plans are already being made for this event. At the recent patronal feast celebration of the Branch members were urged to recruit new affiliates for either of the sections in anticipation of the convention.

To the historian of the future the records of conventions conducted by C. V. Branches will prove a valuable source of material not only as regards the activities of Catholic German

Americans and their descendants, but a cross section of Catholic thought on contemporary issues, as well as the pronouncements of not a few prelates. For this reason—not to mention the value of such documents to members of the various associated branches—no sacrifice to publish convention proceedings should be too great.

The Catholic Union of Arkansas recently issued a document of this nature, in the shape of the convention proceedings of last year's meeting, held in Fort Smith. The 18-page printed pamphlet contains a complete record of the transactions of the 49th annual convention, addresses, accounts of public meetings, etc. This report has been deposited in the collection of C. V. records on file in our library.

Several hundred persons, including Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, a number of priests and virtually all the children attending the St. Elizabeth's Settlement and Day Nursery, as well as their parents, participated in the annual Christmas party of the institution held on Dec. 30th at Ss. Peter and Paul's auditorium.

In the course of his address on the occasion Bishop Winkelmann discussed the founding and early history of the Settlement, pointing out especially that it was generally regarded a useless venture, although it has proved its value time and again. Rev. Andrew Toeppen, pastor of Ss. Peter and Paul Parish, introduced the speaker.

Gifts of toys, candy, and clothing were presented to each child attending the party. The presents were donated by the St. Louis District League, C. W. U. of Missouri, and several other benefactors. The children in turn presented a number of short playlets, as well as recitations, instrumental solos and choruses.

A Mariannahill Father, both an occasional contributor to and reader of our journal, is referred to in "Education for Life, Phelps-Stokes Fund and Thomas Jesse Jones, A twenty-fifth Anniversary 1913-1937," as follows:

"Huss, Father Bernard, an amazing Catholic missionary of the Mariannahill Mission in South Africa; versatile in service including agriculture, music, art, education in the simple realities and in religion that includes both the heights and the depths of life here and yonder. Forty years he has served the African people and still he carries on for humanity."

An American missionary, residing in Johannesburg, Dr. Ray E. Phillips, refers to this Catholic monk in his recently published book, "The Bantu in the City," and twice at that:

"Father Bernard Huss of the Catholic Church has recently shown a very fine example in teaching the Natives how to live and how to make money."

The second reference to Fr. Huss is found in the Questionnaire:

"Father Bernard Huss, of the Roman Catholic Church, has shown in his life and work the type of interest and activity which should be everywhere made an integral part of the preaching mission. He has organized people's banks, co-operative societies, egg circles, and agricultural unions. That seems like real Christianity in action to Africans." Long tried methods adapted to new needs by the Mariannahill Fathers have produced excellent results. Their motto is: Better Hearts, Better Fields, Better Homes.



Although the Catholic Anthropological Conference, publisher of *Primitive Man*, is unable to increase the size of its quarterly, the contents prove the ability of the editor to produce a journal worthy of the science to which the publication is dedicated. Articles such as the one on "Property Concepts Among the Cree of the Rockies," by Fr. M. Rossignol, O.M.I., published in a recent issue, convey information of particular value to sociologists and, in fact, to any individual laying claim to knowledge.

The Catholic Anthropological Conference should be better known. Its aims are stated as follows:

The advancement of anthropological and missionary science through promotion of:

- a) Anthropological research and publication by Catholic missionaries and other specialists, and of
- b) Ethnological training among candidates for mission work.

Membership is open to all, clergy and laity, Catholic and non-Catholic, interested in the purposes of the Conference. Rev. John M. Cooper, of the Cath. University of America, acts as Secretary-Treasurer and editor of *Primitive Man*.

Having remarked: "It is touching to see your kind attention and thoughtfulness toward missionaries out in the Bad Lands of So. Dakota," a veteran of our last frontier, the Mission field among the Indians, writes:

"The gift of Miss Mary V., a nice case with a Pieta [the Sorrowful Mother] and a sick call outfit arrived in good condition. It goes to my new Church of Our Lady of Sorrows in Kyle as a nice additional piece of furniture and to preserve the Holy Oils to be used occasionally on sick calls."

The donor referred to has co-operated with the Bureau in Mission work for a long time. Although now a resident in an old people's home, she nevertheless discovers opportunity to continue her efforts. It is to this the missionary refers in the following sentence:

"It is touching to get gifts from such Mission-minded people. They have grasped the holy Commandment: 'Go and teach all nations' and they give us a helping hand. May God bless her and all such good souls."

Two new societies affiliated with the Catholic Aid Association of Minnesota have been organized at Tintah. They are the St. Matthias' Society for men and the St. Margaret's Society for women. Both are under the supervision of Rev. Joseph Bloch, pastor of the St. Gall's Parish, Tintah.

The Catholic Aid Association has co-operated closely with the C. V. of Minnesota over a period of many years. Virtually the entire membership of the Association are likewise members of our State Branch.

Following his request for information regarding our publications, a priest contemplating the opening of a Catholic Lending Library in a Southern city wrote us:

"I am not entirely familiar with all the publications, pamphlets, study club aids, etc., put out by your office. But those I know are so good and I have used them so often to great advantage that I think we should have on display here everything you have to offer."

Although we have on more occasions than one requested the societies affiliated with C. V. State Branches to defray if possible the expense of the subscription to *Central-Blatt and Social Justice* in favor of their secretaries, the number of affiliates complying has been rather small. Hence it was with more than a little pleasure we received a note from the secretary of the Holy Name Society of Holy Ghost Parish, Cold Water, N. Y., containing the assurance:

"The members readily agreed that we remit to you the amount asked for in order that we might do our part in your very necessary work."

## BOOK REVIEW

Handbuch zur Schulbibel. Herausgegeben von Dr. Karl Kastner. St. Louis, B. Herder Book Co. Price \$3.50.

THERE are two ways of using the Sacred Scriptures in religious instruction: one is to make the Bible completely subservient to the explanation of the Catechism and to consider it as nothing more than a storehouse from which to draw apt illustrations and helpful examples; the other, however, gives to the Bible a relative independence and a value of its own without detaching it, on the other hand, from the general purpose of religious teaching. Of these two the latter seems preferable because the written word of God should not be entirely reduced to the status of means but should receive due recognition in its own right. Moreover this method does not preclude the advantages derived from the first.

The author of the scholarly manual adopts the second method which assigns to the Bible a value of its own but at the same time utilizes it to shed light on the truths set forth in the Catechetical instructions. As the title indicates, the volume constitutes an explanatory commentary on the Bible History abbreviated and selected for school purposes. Withal it touches on everything essential contained in the Holy Scriptures. It will prove a great boon to the religious teacher and can also very profitably be used for the composition of sermons. Though the author makes no display of his erudition, his solid learning is evident throughout.

C. BRUEHL, Ph.D.

Augustine, Aurelius. The Happy Life. Tr. and annotated by Ludwig Schopp, Ph.D. B. Herder Book Co., St. Louis. Price \$1.50.

Dr. Ludwig Schopp is to be congratulated on his translation and careful editing and annotating for American readers of the "De Beata Vita" by Saint Augustine.

This charming little treatise, written shortly before the Saint's baptism in 387 reveals the "Sage of the Ages" at a particularly felicitous moment. His "De Beata Vita" crystallizes his almost playful mood of that moment forever.

Forgotten were the painful struggles of his



adolescence and early manhood. The doubts and ambitions of maturer years were lost to him in the ecstasy of truth certainly found and embraced as mortal man has seldom searched for it or been wedded to it. The very spirit of the treatise reveals Augustine's light-hearted relaxation in the retreat at Cassiciacum, a suburb of Milan. His teaching days were over—at least his career as a rhetorician was ended. He was about to enter upon the greater and to him then unrevealed responsibility of the "Sage of the Ages." From the teacher of the demagogue's fripperies he was graduating into the position of instructor of mankind.

The main thesis of Augustine at this moment is a worthy one. What does man seek most if not happiness? Where is happiness to be found except in the possession of God? Augustine inserts into the discussion his mother's remarks which dominate it, as her prayers and example had ultimately prevailed in such final fashion in his life. In doing so he has provided us with a delightful vignette of the mother of such a son. No apology is needed to resurrect the eternal at any time. Augustine's doctrine, old yet ever new, is particularly apposite in our day. We need to think. We need to think correctly. We need to think deeply. We need to re-learn the truths Augustine learned. Ambition realized, possession secured, fame attained—none of these spell happiness. "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" Only the loss of one's soul to God is gain, for "Thou has made us for Thyself, O God, and our hearts are restless until they repose in Thee."

L. H. TIBESAR, M.M.

This Way to Heaven, by Dr. Paul Hanly Furfey. Preservation Press, Silver Spring, Maryland, pp. 209. Price \$2.

For those who have read Father Furfey's "Fire on the Earth," "This Way to Heaven" follows as a logical sequel. For it no doubt occurred to readers of the earlier volume that such a social awakening as is demanded therein to the problems of the time and to their solution, could scarcely be hoped for unless many more of the lay folk were encouraged to attempt a closer union with God. In the present book a courageous effort is made to unfold to the laity the great thesaurus of sanctifying means within the Church.

It must have been torturingly difficult for the author to make choice of the fifteen chapter headings in view of the voluminous matter he wished to present. His choice, however, seems admirable. In the first two chapters he introduces Christ Himself, in the one as the cornerstone of the spiritual edifice, in the other as the source of supernatural life. Then most logically is the soul directed to approach Christ in the Mass, where the Master associates with Himself in the act of sacrifice each soul present, and where He has made it possible in Holy

Communion to enter as food and permeate the entire being of His creature.

Next is stressed private prayer. This is quite in place, because God now wishes to descend and dwell with His friend, and the Holy Ghost stands ready on invitation to fashion special inspirations for each soul. In prayer the mind detects defects too that prevent closer union and the captivated heart yearns to rid itself of such obstacles. How this may be accomplished is learned in the chapter on renunciation. Nothing useless or retarding may be permitted to remain. First, of course, among these is sin, not only mortal and venial, but semi-deliberate as well. For this purgative process there is no means comparable to the Sacrament of Penance, and so this sacrament is dwelt upon at length.

The author, of course, assumes he is writing for earnest souls so at this juncture he does a rather courageous thing. He dares to introduce the acts of the saints and defends their sanity though even the initiated sometimes consider these actions odd at best. Evidently the writer is convinced that souls that have progressed thus far are asking for real models in the practice of virtue, and certainly those whom Mother Church has sanctioned are the best. In this chapter modern psychology comes in for some well earned criticism. It becomes clear in the treatment that the mistake of psychology is not that it seeks the occult, but rather that it repudiates the true norms set up by the Church which make it possible to detect the false and recognize the true.

The rest of the work is directed toward setting up a way of life in keeping with the conditions in which the majority of God's children must work out their perfection. Laymen and laywomen will surely be heartened when they read that theirs is a state that can really be dignified with the name of "vocation," a name till now too jealously reserved for the priestly and religious life. The matter is well presented and the lay reader sees how his state has been the intimate concern of God Who collaborated with him in the arrangement of its minutest detail. In the light of this concern he sees that God has embellished his state with ample means to attain heroic sanctity. Since Christian marriage is the state of the many it is given extended attention. Then follows a treatise on the New Commandment, charity, which will naturally seek its fulfillment in the exercise of the works of mercy, in the lay apostolate. The last chapter gives some useful rules for establishing moderation and avoiding extremes.

Let us hope this book will enjoy the wide circulation it deserves. The twofold result should be increased personal holiness and a much needed intensification of the lay apostolate, so much desired by Pius XI and already given new emphasis by Pius XII in his first great encyclical *Summi pontificatus*.

W. J. O'SHAUGHNESSY, S.J.



# CENTRAL-BLATT AND SOCIAL JUSTICE

Veröffentlicht von der Central-Stelle des Central-Vereins.

## Das Komitee für Soziale Aktion:

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Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

## SCHWEIZER FOEDERALISMUS.

**I**N der schweizerischen Bischofsstadt St. Gallen hielt Professor Dr. Gonzague de Reynold, zur Zeit wahrscheinlich der vorzüglichste Kulturhistoriker der Schweiz, einen Vortrag über die Notwendigkeit des Föderalismus für die Schweizer. Der Föderalismus sei hier, führte der Vortragende aus, von der Natur gleichsam geographisch bedingt und stelle das wirklich originelle, das einzige dar, das die Schweiz von allen andern Ländern Europas und der Welt unterscheide. Die Eidgenossenschaft als Folge föderativen Zusammenschlusses eigenständiger Volksgruppen sei ein Geschenk der deutschen Schweiz, und wenn das Welschland heute den Föderalismus verkünde, so erinnere es nur die Deutschschweizer an ihre eigenen besten Traditionen. Der Föderalismus habe nichts mit Kantönligeist zu tun. Dieser sei dessen Entartung, eine falsche Gegenreaktion auf etatistische Bestrebungen.

Eine andere, dauernde Wurzel des Landes sei das Christentum. Die Verankerung des Volkes in diesem hätte das Vertrauen in das Ehrenwort des andern geweckt, ohne das ein Zusammenschluss nicht möglich gewesen wäre. Wenn die alte Schweiz bis 1798 bestanden habe, so geschah dies nicht dank einer politischen Ideologie, sondern dank ihrer Verbundenheit mit den realen, den Föderalismus bedingenden Gegebenheiten und dem Christentum. Es komme nicht allein auf die Vollkommenheiten der Institutionen an. Die beste Institution sei unvollkommen, wenn ihr der Zusammenhang mit der natürlichen Lebenswurzel genommen sei.

Schliesslich erwähnte der Redner auch, dass ausser der territorialen Unabhängigkeit nicht eine Freiheitsideologie, sondern die unveräusserlichen Freiheitsrechte der menschlichen Persönlichkeit geschützt und verteidigt werden müssen, die Freiheit des Menschen, sich in sozialen, beruflichen, religiösen

oder familiären Verbänden zusammenschliessen zu können.

Wenn man den Föderalismus unterdrücke, schaffe man ein Vakuum, indem sich dann wirklich allzuleicht fremde Ideologien einnisten könnten. Die wirtschaftliche Notwendigkeit stellt schliesslich noch keine genügende Existenzberechtigung für ein Land dar. Die schweizer Demokratie brauche als Kontrapunkt den Föderalismus, sie brauche Geistigkeit und zum Schutze der wahren Freiheit Besinnung auf die christlichen Grundsätze. Soweit der gelehrte Freiburger Hochschulprofessor.

Schwieriger als noch vor 30 Jahren ist es heute, den Föderalismus im kleinen Schweizerlande aufrechtzuerhalten, zumal in den Industriekantonen und grossen Städten Zürich, Bern, Basel, Genf, etc. Infolge der modernen Verkehrsmittel (Autocars, Eilzüge, Motorvelos u. dergl.), wird den Menschen Gelegenheit geboten, jeden beliebigen Ortswechsel vorzunehmen. Obendrein zwingen Arbeitslosigkeit und Existenzunsicherheit oft genug Tausende Familien und Ledige, von einem Kanton in den andern, von einem Ort in den andern zu übersiedeln und dort sich vorübergehend oder dauernd niederzulassen. Die einheimische Bevölkerung tritt dann bald vor solchen Kantonsfremden stark zurück. Der Dialekt der einzelnen Dörfer und Täler vermischt sich; oft geschieht das auch mit Sitten und Gebräuchen, Handel und Wandel. Am reinsten erhält sich der typische kantonale Charakter noch in Kreisen der Aristokratie und in abgelegenen Bauerngemeinden. Das Gute hat solche Vermischung, dass die Bevölkerung des einen Kantons die Miteidgenossen anderer Kantone besser kennen und schätzen lernt. Auch erlangen bisher ganz protestantische Städte, wie Zürich und Basel, massenhaften Zustrom von Katholiken, sodass hier schon über ein Dutzend katholische Kirchen erbaut werden mussten. Auf der andern Seite lassen sich freilich auch viele Protestanten in rein katholischen Städten nieder, z. B. Luzern und Freiburg, wo sie jedoch bislang nur je eine Kirche besitzen. Besonders wir Katholiken, aber mit uns auch zahlreiche Protestanten aus aristokratischen und aus Bauernkreisen, und an der Spitze die Minoritäten im Schweizerlande, also französisch-italienisch- und rätomanische Schweizer, wollen zähe am föderalistischen System festhalten, und dies besonders aus Liebe zu ihrer kantonalen Freiheit, zu ihren alten Vätersitten und Gebräuchen und aus sonst eingewurzelter konservativem Sinn und Geist.

Gerade die französischen Schweizer müssten, wenn der Centralismus von der deutschen Bundesstadt Bern aus über alle 24 Kantone regieren sollte, eventl. gar durch eine rote oder eine totalitäre Regierung, wahrlich das Schlimmste für ihre Freiheit, ihre besonderen tiefeingewurzelten kantonalen Gesetze und ihre geliebte Muttersprache befürchten. Der katholische



Teil der französischen Schweiz, also Fribourg, Bernerjura und Unterwallis, wären zudem den allergrössten Gefahren für ihre hl. Religion und ihre konfessionellen Schulen ausgesetzt. Während nun die Loge, Nazi und die Roten, in diesem Punkte rührend vereint, der Schweiz den Centralismus in verschärfter Form aufzudrängen drohen, stellt sich die übrige, die echt vaterländisch gesinnte Schweiz, die wahre Eidgenossenschaft, mit aller Zähigkeit solchem Treiben entgegen. Mit dem Sturze jener Mächte wäre auch diese furchtbare Gefahr für's freie Schweizerland endgültig gebannt.

DR. J. F.  
Basel

## AUS CENTRAL VEREIN UND CENTRAL STELLE.

Wohin sind wir geraten?

**N**ICHT zum ersten Male betonen wir an dieser Stelle die Neigung der Menschen, aus einem Extrem ins andere zu fallen. Es ist das eine ähnliche Erscheinung wie die, von der der Kulturhistoriker und Volksforscher Riehl spricht, wenn er behauptet, der geprägten Generation folge stets eine geschmeichelte, und umgekehrt.

Renaissance und Reformation führten zum fürstlichen Absolutismus; in der französischen Revolution schlug dieser in sein gerades Gegenteil um. Gegenwärtig marschiert der autoritäre Staat, der sich in Russland sowohl als auch in Deutschland und Italien bereits durchgesetzt hat. In Russland haben die Massen allerdings nur den Herrn vertauscht, den Zaren und seine Bürokratie für Stalin und seine rote Kaste. Das alte System auf veränderter Grundlage und mit neuen Herrn. In den beiden anderen Ländern jedoch vollzog sich ein Bruch mit der Entwicklung der letzten 150 Jahre, mit dem politischen Liberalismus. Die deutschen Achtundvierziger und der Italiener Mazzini und seine Republikaner würden erstaunt die Augen aufreissen, wenn sie einen Blick auf die veränderten Zustände ihrer Länder zu tun vermöchten. Achtundvierziger und Mazzinisten gaben nicht viel auf Autorität aber viel auf Freiheit, die sie meinten! Was ist nun aus dieser Freiheit geworden im autoritären Staate, was aus dem sog. „modernen“ Menschen, dessen Recht und Vorzug es war, sich gegen jede unbequeme Autorität aufzulehnen? Der Dominikaner Albert Maria Weiss behauptete vor vierzig Jahren, in seinem Buche „Die religiöse Gefahr“:

„Von Autorität, um damit zu beginnen, darf man zum modernen Menschen überhaupt nicht reden. Der Gedanke an eine höhere, von Gott verliehene Gewalt in menschlicher Gestalt ist ihm einfach unzugänglich. Selbst die Berufung auf die Bibel, sagt Eduard von Hartmann, ist im Munde dieses Geschlechtes reine Taschenspielerlei, die nach der völligen Zerstörung jeder Autorität keinen Wert mehr hat. Und wenn je noch das Wort von Autorität gebraucht wird, so macht sich der moderne Geist, wie wir bereits

gehört haben, gegen dessen Wert und Sinn zum Voraus hieb- und stichfest durch die doppelte Verwahrung, er lasse sich nur eine „selbstgewählte“ Autorität gefallen und behalte sich auch dieser gegenüber seine volle Freiheit vor, denn nachdem er das Recht der Selbstentscheidung als ein so hohes Gut kennen gelernt habe, wolle er es nicht wieder hergeben.“<sup>1)</sup>

Derselbe moderne Mensch, von dem Weiss damals schrieb er sei nun einmal ein Feind aller „moralischen und sozialen Konventionen“, und ertrage „durchaus kein Gesetzbuch und keine feste Norm“ (beide Zitate haben bekannte Zeitgenossen zu Verfassern), unterwirft sich nun, und zwar nicht nur in den bereits bestehenden autoritären Staaten, rückhaltslos der Diktatur. Er bittet nun den Staat geradezu an, so in unserem Lande, Ordnung zu schaffen und das Chaos, das im Liberalismus seine Ursache hat, zu überwinden. Man kann daher nicht mehr sagen, was Niebergall zu seiner Zeit behauptete, die „moderne Stimmung“ sei „überschäumendes Verlangen nach Kraftentfaltung, Originalität und Freiheit.“<sup>2)</sup>

In unserem Lande gibt man sich zwar noch den Anschein, die moderne Welt ruhe auf dem Grundsatz der allgemeinen Freiheit und Gleichheit. In Wirklichkeit marschieren wir einem irgendwie gestaltetem Staatssozialismus entgegen, dem sich die „ideale, selbstherrliche Persönlichkeit“ des modernen Menschen von gestern fügen muss nach dem Grundsatz, wer A gesagt hat muss auch B sagen.

Nur eine Umkehr, die zurückführt zu den verlassenenen und verratenen Altären unserer Vorfahren, kann uns bewahren vor den Folgen der Sünde, die der moderne Mensch beging, als er das Theorem aufstellte: „Unser Gott ist der Zweifel.“ Weiss beruft sich auf Frederic Harrison, das Haupt der englischen Positivisten dessen Ansicht der weitsichtige Dominikaner in folgenden Worten ausdrückt. „Alles hat sich aufgelöst, alles ist zur ‘offenen Frage’ geworden: Glaube, Sitte, Verfassung, Volkswirtschaft, öffentlicher Anstand, Philosophie, selbst die einfachen Sätze des Rechnens.“<sup>3)</sup> Man tue einen Blick auf die Umwelt, in der wir leben, und man wird sich der Erkenntnis nicht zu verschliessen vermögen, dass die Auswirkung der Ideen des 18. und 19. Jahrhunderts schrecken-erregend ist.

Wir kennen nun die beiden Extreme, den zum Libertinismus gewordenen Liberalismus, dem sich in der Gegenwart zwei autoritäre Gewalten entgegenstellten, der Kommunismus und der Faschismus in seinen verschiedenen Gestalten. Wir verwerfen sie alle drei. Doch damit ist es nicht getan. Wir müssen ihnen etwas anderes, etwas besseres entgegensetzen. Sind wir darauf vorbereitet, dafür geschult, genügend opferwillig?

F. P. K.

1) Loc. cit., Freib. i. B. 1904, pp. 433-434.

2) Ibid., p. 434.

3) Ibid., p. 435.



## Unvergängliches Gut.

WIE eine Botschaft aus einer anderen Welt mutet uns der Neujahrswunsch des Deutschen St. Raphaels-Vereins an. Kein Brief, keine Karte, sondern ein kleines Heft, erschienen bei Bachem in Köln: „Weihnachten fern der Heimat. Von Heinrich Jansen Cron.“ Auf 30 Seiten trug der Verfasser viel Frommes, Gutes und Schönes zusammen; aus der hl. Schrift, dem Heiland und aus den Schriften und Gedichten deutscher Männer und Frauen vieler Jahrhunderte. Mancheiner wird dem Verfasser, dem Verlag und dem St. Raphaels-Verein für diese Gabe rechten Dank wissen. Unter anderem Köstlichen, das wir in dem Hefte fanden, erfreut was Peter Lippert, S.J. schrieb:

„Jede Treue, auch wenn sie nicht verstanden wurde, jede Liebe, auch wenn sie vergeudet wurde, jede Erlösung, auch wenn sie gekreuzigt wurde, jedes Blut, das scheinbar nutzlos und doch tapfer und frei vergossen wurde, jedes Herz, das in Liebe gebrochen wurde, jedes Leben, das in gutem Willen geopfert wurde, das ist das Allerwirklichste, was es gibt, das Allmächtige, das Ewige und Unvergängliche.“

„So sicher, wie einmal ein Menschenkind Gottes Sohn war, wie einmal ein Kind alle Macht besass im Himmel und auf Erden, wie einmal ein Getöteter alles Leben in sich trug und es überfliegend mitteilen kann, so sicher ist es auch, dass alle Weltnacht ein Weltlicht in sich trägt. Wir sagen oft verzagt und erschrocken: Seht, da ist Finsternis, da ist Nacht! Aber noch viel wahrer und richtiger wäre es zu sagen: Seht, da ist Licht. Seht, da ist das Kind! Da ist die Mutter! Da sind die Hirten, da sind die Engel, da sind Heilige! Seht, da ist Gott!“

„Ja, es ist Nacht, aber in der Nacht steht ein Licht, in der Armut der Krippe liegt das Heil der Reichen und der Armen, an dem Kreuze hängt das Heil der Welt, aus dem Leid fliesst ewige Seligkeit, in den Tränen wächst und reift die Liebe. Im Opfer gewinnt man das Leben, in der Selbsthingabe kommt Stillung und Friede, in der kämpfenden Tat liegt ewige Ruhe, in der Entsagung des Ich findet man das beglückende Du, in verrinnender Zeit ist die bleibende Ewigkeit verborgen, in der endlichen und vergänglichen Welt wirkt und lebt der unendliche Gott.“

Entnommen sind diese tiefsinnigen und verheissungsvollen Gedanken einer Schrift Lipperts, „Von Festen und Freuden.“ Denn man muss wissen, es erscheint in Deutschland noch manch köstlich Buch; tiefsinniger als das meiste von dem, was bei uns in der Eile und für den Augenblick fabriziert wird, um an die grosse Glocke gehängt zu werden.

## Ein Apostel der Neger.

DIE Emanzipation der Neger während und nach dem Bürgerkriege wurde durchaus im Geiste des Liberalismus durchgeführt. Infolgedessen überliess man die befreiten Neger sich selbst und ihrem Schicksale. Wie andere Proletarier besaßen sie die Gleichheit vor dem Gesetz — aber nichts anderes. Auch auf katholischer Seite machte man keine Anstrengungen, die „freien“ schwarzen Männer nun auch wirklich zu befreien. Nur ganz selten widmete sich ein heroischer Priester der Aufgabe, als Seelsorger unter ihnen zu wirken.

Einer dieser wenigen war Msgr. Ph. L. Keller, der am 21. Dez. v. J. den 50. Jahrestag seiner Priesterweihe zu begehen vermochte. Vierzig Jahre seines priesterlichen Lebens widmete der verdiente, nun im Ruhestand lebende Prälat den Neger. Er begegnete geradezu heftigem Widerstand, als er in Galveston, Texas, die Neger um sich sammelte und die Holy Rosary Gemeinde begründete. Man erblickte in seinem Vorhaben eine Gefahr für das Gemeinwesen; die lächerlichsten Befürchtungen wurden damals ausgesprochen. Doch Msgr. Keller liess sich nicht beirren und sein Mut und seine Ausdauer überwandten zuletzt die landesüblichen Vorurteile.

Msgr. Keller gelangte jedoch zur Ueberzeugung, es müsse den Neger auch auf dem Wege der Erziehung geholfen werden. In der Absicht, die Gesittung in Haus und Familie unter den Neger zu heben, gründete er, nachdem er die genannte Gemeinde in andere Hände gelegt hatte, das Holy Rosary Institut zu Lafayette, Louisiana. Die vor 42 Jahren ins Leben gerufene Anstalt betreute der Jubilar bis ins Jahr 1929. Dann übergab er seine Schöpfung den Vätern der Gesellschaft vom göttl. Wort. Zwei kleine Blätter, *Der Negerfreund* und *The Colored Man's Friend*, warben für die Anstalt und gewannen ihr zahlreiche Freunde, besonders unter Deutsch-Amerikanern. Die Person des Gründers und Leiters aber hielt sich stets im Hintergrund und selbst die katholischen Zeitungen haben nur selten auf das Lebenswerk dieses vortrefflichen Priesters hingewiesen. Er ist eine der wenigen Apostel der Neger unseres Landes. Möge ihm ein gesegneter Lebensabend beschieden sein.

## Missionäre Schreiben.

VON Uebersee schreibt uns ein Apost. Vikar:

„Ich bin Ihnen so dankbar, dass das Central Bureau an uns denkt. Denn es ist wirklich verzweifelt schwer für mich durchzukommen. Haben wir keine Stipendien, so haben wir überhaupt nichts zum Leben. Dabei herrscht hier eine Teuerung schlimmerer Sorte. Nun bekommen wir leider von Wohltätern statt Hilfe oft harte Worte, gleich als ob wir Schuld wären an dem Unheil. Dabei erhalten wir ja selbst bereits fünf Jahre lang keinen Pfennig aus der Heimat. Doch wir besitzen noch frohes Gottvertrauen und ich glaube fest, dass der C. V. uns auch in der kommenden, noch schwereren Zeit nicht vergessen wird.“

\* \* \*

Die Befreiung der Philippinen „vom spanischen Joch und des auf das Volk ausgeübten Druckes der Mönche“ durch unser Volk war ja ohne Zweifel eine herrliche Tat! Deren sich auch die Katholiken von Herzen gefreut haben, denn sie muss ja, den demokratischen Grundsätzen gemäss, auch ihrem Wunsch entsprochen haben. Das ist doch klar.

Leider haben sie sich ihrer Verpflichtung, die Religion auf den Philippinen zu schützen und zu fördern, nicht recht angenommen in den



mehr als vierzig Jahren seit der Seeschlacht von Manila. Hätte Europa nicht Missionare geschickt, so würde es um das religiöse Leben auf den Philippinen schlecht aussehen. Belgier, Deutsche, Spanier, und sogar Engländer haben sich der Kirche auf jenen Inseln angenommen, als die amerikanischen Sekten es sich zur Aufgabe machten, die Filipinos zu „bekehren.“ Die Katholiken Amerikas haben wenig für die Philippinen getan, selbst mit Geld kargten sie. Und während unsere Regierung — wir unterstreichen das unsere — die religionslose öffentliche Schule auf den Philippinen eingeführt hat, gewähren wir den Missionaren nicht die Mittel, Pfarrschulen zu errichten und zu unterhalten. Es ist kein vereinzelter Fall, über den uns ein aus Tirol stammender, nun in der Provinz Antique tätiger Priester berichtet, indem er schreibt:

„Unsere Weihnachten versprechen recht arm zu werden. Es mangelt uns sogar die Messintentionen, die uns den Lebensunterhalt gewähren. Wir sind hier zwei Priester, deren Arbeit durch bodenlose Armut behindert wird. Unsere in den Dörfern gelegenen Pfarrschulen sind alle geschlossen und auch die Pfarrschule hier in der Stadt muss eingehen. Unsere vier Lehrer fordern, der teuren Zeiten wegen, eine Erhöhung des Gehaltes von fünf Dollar auf zehn Dollar. Im Monat Oktober belief sich unser ganzes Einkommen auf \$1.22. Von daheim hören wir überhaupt nichts mehr des leidigen Krieges wegen. Wohin soll man sich also wenden? Die Warenpreise sind hierzulande gewaltig gestiegen und versprechen noch höher zu steigen.“

Merkwürdig, über solche Zustände regt sich niemand auf bei uns. Zum Schluss sagt man vielleicht sogar: „Ja, was gehen uns denn die Philippinen an!“ \* \* \*

Dem Beispiele des göttl. Heilands folgend, betätigt sich der Missionar in der Gegenwart auch, soweit es in seinen Kräften steht, als Arzt. Woimmer möglich, errichtet man heute in den Missionsländern Kliniken, Krankenhäuser und selbst Entbindungsanstalten. Daraus erwachsen natürlich bedeutende Unkosten, die sich zur jetzzeit besonders fühlbar machen.

Aus Natal in Südafrika schreibt uns Bischof Thomas Spreiter, O.S.B., darüber folgendes:

„Da wir unlängst wieder ein kleines Hospital angefangen haben, in Nkandhla, so haben wir jetzt Hospitäler bei vier Missionen. Ein Bau, in Nongoma, ist noch nicht völlig vollendet. Alle diese Bauten haben uns in grosse Schulden gestürzt, und dazu nun der Krieg und das Ausbleiben aller Unterstützung. Dies bereitet mir schwere Sorgen. Zudem sollten wir Schulen und Kapellen bauen, oder auch Schulkapellen, in denen am Werkstage Schule gehalten wird, während dann, meist einmal im Monat, im Schulraum das hl. Messopfer dargebracht wird. Es fehlt uns nun jedoch nicht nur das Geld; auch das Baumaterial ist obendrein teurer geworden, besonders das Blech zum Dachdecken, Cement und Holz usw. Wie soll das weitergehen? Diese Frage bereitet mir manch sorgenvolle Stunde. Doch Gott wird weiterhelfen, wie bisher.“

Vergesst nicht, dass der Mensch von Gott die Freiheit empfangen hat!

CARDINAL JEAN VERDIER

## Feldkreuzpflege.

**A**LS vor zwei oder drei Jahren in Virginia ein Feldkreuz aufgerichtet wurde, machte man davon viel Aufhebens. Es ist ja wahr, es gibt deren nicht viele in unserem Lande, selbst nicht in Gegenden, deren Bevölkerung der Mehrzahl nach katholisch ist. Nun ist es gar nicht einzusehen, warum dies so ist, warum das katholische Volk auf dem Lande nicht angehalten werden sollte, Bräuche genannter Art zu pflegen. Diese tragen sicherlich zur Pflege katholischer Anschauungen und einer christlichen Gesinnung bei.

Unter der von uns benützten Ueberschrift teilte nun jüngst der „Kirchl. Amtsanzeiger f. d. Diözese Trier“ folgende auf unseren Gegenstand sich beziehende Anordnungen mit:

„In der heutigen Zeit scheint es mehr denn je geboten, darauf zu achten, dass die Wegkreuze und Heiligenhäuschen sich stets in einem würdigen Zustande befinden. Auf jahrhundertalter Sitte beruhend, sind sie wertvolle Bekundungen des christlichen Sinnes der Bevölkerung in der Öffentlichkeit. Wo deshalb Wegkreuze und Heiligenhäuschen beschädigt sind oder sich sonst in einem unwürdigen, vernachlässigten Zustande befinden, mögen die Seelsorger mit den Eigentümern Fühlung nehmen und unter Hinweis auf den Anstoss, den sowohl die gläubigen Katholiken wie auch andersgläubige Christen und selbst Ungläubige an diesem vernachlässigten Zustand nehmen, auf eine würdige Wiederherstellung drängen. Wo es sich um künstlerisch ganz unbefriedigende, aus Ziegelrohbau oder aus grauem Cementputz hergestellte, oft mit geschmacklosen, bunten Glasscheiben und wertlosen Gipsfiguren ausgestattete Heiligenhäuschen handelt, empfiehlt sich allerdings eine Wiederherstellung nicht. Vielmehr wäre hier an Ersatz durch ein neues Heiligenhäuschen zu denken, zu dessen Errichtung sachkundiger Rat einzuholen wäre.“

Bemerkt sei bei dieser Gelegenheit, dass auf einem in nächster Nähe Fredericksburgs, Texas, gelegenen Hügel bereits vor Jahren von deutschen Katholiken ein Kreuz errichtet wurde, das mehrmals erneuert wurde und nun bei gewissen Gelegenheiten nachts elektrisch beleuchtet wird. Bei Breese in Illinois ward vor vielen Jahren von einem neueingewanderten Deutschen auf eigenem Lande ein Kreuz errichtet worden infolge eines in Seegefahr geleisteten Gelöbnisses. Man erneuerte das Kreuz vor beiläufig dreissig Jahren; ob es noch steht, vermögen wir nicht anzugeben.

## AUS DER BÜCHERWELT.

Knapp, Otto: Priester des Herrn, Persönlichkeits- und Lebensbilder. Freiburg i. Br. und St. Louis, Mo., Herder & Co. 260 S., Preis \$1.75.

**D**IE letzten Jahre brachten in Einzelausgaben eine Anzahl von Lebensbeschreibungen hervorragender Priestergestalten. Das vorliegende Buch gibt neun solcher Lebensbilder. Aus der Frühzeit der Kirche ist es St. Augustinus. Mit einem Sprung über das Mittelalter hinweg — es hätte gewiss Beispiele grosser, für ihre Zeit moderner Priester gegeben — folgen dann solche aus der